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Rev.J.W.VanWeelden
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Grimsby, Ont.
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CALVINIST CONTACT

36th YEAR OF PUBLICATION, No. 1772 DECEMBER 19, 1980

CAMERA CAPTURES REDEEMER'S MOMENT

A few members of the Ontario Christian College Association travelled to Queen's Park in Toronto to hear final reading in the Legislature which legally brought Redeemer College into existence. From the left, front row, are George Ashe, M.P. who introduced the private bill into the legislature; Deputy Premier Hon. Robert Welch, Q.C.; Rev. Henry DeBolster, president of the OCCA board; and Sam Curiatz, chairman of the general government committee which dealt with the Redeemer College Act and which warmly received the OCCA delegation; back row, A.J. Bakker, Q.C., member of the OCCA board and legal counsel who put together the government presentation; Dick Kranendonk, OCCA Development Director, and Justin Cooper, OCCA Executive Director. The board of directors was scheduled to hold a retreat on December 20 to review these recent legislative actions and to deal with a number of major decisions pertaining to affiliation, projected opening date and location. All three matters will go to the membership for their final decision.

— C.C. photo

Reformed Churches in The Netherlands stay in RES

The Reformed Churches in The Netherlands (GKN) rejected by a large majority, a motion to withdraw from the Reformed Ecumenical Synod. At the same time the Synod instructed their commission on ecumenical relations to investigate and press for a looser RES structure. Further, they will scrutinize whether membership involves sanctioning apartheid in South Africa.

The Synod at Lunteren felt that the July 1980 RES Synod was too restrictive, they prefer an organization that would be an international discussion forum or a body whose aim is to provide contact with other Reformed churches throughout the world.

Delegate K. Smit, stated that the black churches in South Africa could not understand how the GKN could continue to remain a member of the RES. He also said that they were asking them indirectly to end their membership. Furthermore, Ds. Smit felt that the Dutch attended the RES only to receive a scolding. It is a question however, whether he was speaking for more than a minority of the "black" churches.

Rev. P. Schravendeel pointed out, on the other hand, that positive developments had issued from the RES. There is an increasing interest in human rights and a world diaconate. According to him, there were great opportunities for input by the Reformed churches. He suggested that they could expect criticism from the RES because they, themselves, had been very critical of the RES for years.

A record of unrest in Europe

Since communism first came to power in the satellite nations of the Soviet Union, there has been continual unrest. But today as never before we are seeing the citizens of these nations aggressively standing in defiance against the tyranny of the colonialism of the USSR.

Not only are the frequent injustices of the Soviet Union being brought into question, but the entire philosophy of dialectical materialism, the very foundation of communist philosophy, is being undermined by those intellectuals in the East who are no longer afraid to voice their opinions. The following record of unrest is a brief (and by no means complete) history of political upheaval in the Soviet-bloc nations.

EAST GERMANY

•**1953** — Uprising in East Berlin and other cities in June to protest harsh economic policies put down by Soviet troops.

•**1978** — An estimated 100,000 discontented East Germans apply for exit visas, at a time that that country possesses one of the highest suicide rates in the world.

CZECHOSLOVAKIA

•**1953** — Riots in many cities from May 30 to June 4, three months after Stalin's death.

•**1968** — Soviet Army occupied key centres in August to smash drive by Dubcek government for greater independence from Moscow. Troops still remain in that nation today.

•**1977** — 275 professors of various universities and colleges sign Charter 77, a human rights manifesto which decries the tyranny of communism in that country.

HUNGARY

•**1956** — Revolution to establish democratic government and break from Warsaw Pact crushed by Soviets in bloody fighting in October and November.

ALBANIA

•**1961** — Albania split with Moscow, withdrew from Warsaw Pact.

POLAND

•**1956** — Workers uprising in June crushed by Polish troops. Crisis led to change in government, adoption of more liberal policies.

•**1970** — "Bread riots" in Baltic towns in December forced another change in government and cancellation of price increases.

•**1976** — Nationwide strikes and rioting forced government to again cancel price increases.

•**1980** — Striking Polish workers gain world-wide attention while gaining labour concessions and forcing reshuffle of government.

RUMANIA

•**1965** — Communist Party boss Nicolae Ceausescu defied Moscow by introducing independent foreign policy but retained Warsaw Pact membership.

BULGARIA

•Only Eastern European country with no record of major unrest.

YUGOSLAVIA

•**1948** — President Tito broke with Moscow.

•**1980** — Following his death, Tito's hand-appointed successors remain faithful to his independent ideology.

Viewpoint

Those three little girls have grown up

Six feet from where I sit there is a single pane of glass. On this side of the window there are the warm comforts of an office building. Beyond that thin, single pane of glass, the Lord allows the elements to play with His creatures.

Wind, rain, snow, ice . . . they are all kept outdoors by that thin pane of glass. Winter hasn't really set in yet in St. Catharines. There are cold days followed by warm rains.

People walk by the window now and then; not the throngs which you might see in any large downtown, but the steady trickle found a few blocks away from the downtown core in this city of 124,000 people.

All kinds of faces flow by the window. Some are memorable. Like the one of a woman who I would guess to be in her 70s. It was a snowy day. Even though the sidewalk had been cleared, the steady snowfall made the concrete greasy. That face was wrapped in a beige shawl, eyes were squinted out of concern for her feet which slowly made their way down the sidewalk. Her face looked determined, as though she had a mission. She had to get somewhere and she was not about to let the elements dictate her comings and goings.

And then there are the school children. Do you remember those three, cute, little girls who used to smile and wave on their way to school? I wrote about them a few years ago. Our flirtation was beautifully innocent. They would often knock on the thin pane of glass which separated them and me. They'd wave or make faces as silly little girls did sometimes. On other occasions they would walk by, totally oblivious to the eyes beyond the window.

Well, those three little girls have grown up. They're about 12 or 13 years old now. No longer giggly and playful; no longer carefree enough to knock on that same thin window pane and wave. They're taller, their manner seems somewhat more reserved . . . at least compared to their 8 or 9-year-old mannerisms. Their eyes no longer sparkle as they once did. They seem tougher.

The girls are still friendly but they do not seem to be carefree. Their homes, their environment, their friends . . . they all seem to have taken their toll on these young girls. They are the result of an urban environment, living downtown where they are surrounded by shops and streets and cars. They may come from broken homes. Their family life is pure conjecture.

I still remember my curiosity four years ago when I first met those "three little angels." I wondered out loud what they would be like in a few years when they grew older. I've met those girls since then; on street corners and as I was getting out of my car.

When I see those girls now, without that sparkle in their eyes, I become sad. It makes me wonder, too, how many of our covenant children have lost that sparkle. How many have been saddened by friction within the family? How many "bad marriages" broke the spirit of children to the point where they lost the sparkle of youthful innocence and playfulness?

Christian nurture is so important for our children. It is not only found in Christian schools but it starts in our homes. Pressures of today's world place considerable strains on Christian families, too.

Those three girls will keep walking past the window for a few more years yet. We'll observe each other through that thin pane of glass. I'll watch them get taller and, hopefully, wiser. I'll look for that gleam in their eyes and the occasional smile. I'll meet them on the streets and ask: "What's new?" They'll smile back, knowingly, and say: "Not much."

And maybe some day I'll have them in the office for a cup of hot chocolate, much like we did a few years ago. But somehow I think that those days are gone. They're grown up now: almost teen-agers, you know. They don't have time for these kinds of sentimentalities. They're out to discover the world. Problem is, they'll find it all too soon.

Keith Knight

Our Faith, Other Faiths

Jusuf or Joseph

by Johan D. Tangelder

Dr. Sved Hassan Askari, a Shi'ite Muslim who taught history of religion at the Muslim university of Aligarh, India, and now associated with the institute of Islamic studies and relationships between Muslims and Christians in Birmingham, England, taught in 1977-1978 as guest professor at the Free University, Amsterdam. His views, expressed while he was in Holland, sounded revolutionary to both Muslims and Christians.

Dr. Askari believes that it is high time for the Muslim and the Christian to recognize each other as the great spiritual traditions to be found on earth. The Muslim, though he cannot agree with some expressions of the Christian confession, understands that the Christian life is experienced by millions as a genuine and honest witness to God. And with all the difficulties the Christian may have with the mission of the Prophet of Islam and the Qur'an's criticism of the status of Jesus, he must still accept that Islam during the last 13 centuries has built a deep spiritual tradition.

Askari wants Islam and Christianity to come to a closer understanding and appreciation of each other. He pleads with Christians and Muslims to rethink the presence of Jesus in the Qur'an; for Christians to take far more seriously the presence of Jesus in the Qur'an.

Jesus in the Qur'an; that is a contentious issue, confesses Askari; yet it contains the promise of a new opening. He says that he dares to assert that the Muslim is a sort of Christian and that the Christian is a sort of a Muslim.

In light of the different views of Jesus we encounter in Christianity, Askari says, he can consider it possible to see Islam as a kind of potential Christology. The Christian as a sort of Muslim? That is clear when you know that the word Muslim means: he who surrenders himself to God. So the Muslim must start to realize that the Christian has surrendered himself to the one God. Whoever confesses that the God of the Christians is not the same God of the Muslims, doesn't understand either Muslim or Christianity. Allah is the God of all mankind, the God of Abraham, Isaac, Ishmael and Jacob; the God of Moses and Aaron, of Mary and Jesus.

Is the Muslim a sort of a Christian and the Christian a sort of a Muslim? When Askari states that it is possible to view Islam as a particular form of Christology, he demonstrates his ignorance of historical Biblical Christianity. Though Muhammad taught a monotheism, the God of the Bible is still not the Allah of the Qur'an. Unlike the Qur'an, the Bible is not satisfied with a legalistic obedience to Jaweh. The whole atmosphere of the Bible is different from the Qur'an. The obedience the Bible calls for is the gratitude to be shown for what God does for man. The reader of the Bible must not orient himself only to people, laws, rules and regulations, but to the covenant God. As Eli said to Samuel: "If He calls you, you shall say, speak, Lord, for Your servant is listening" (I Sam. 3:9).

Doctors D.J. Kohlbrugge and J. Van Der Werf plainly outline in their excellent book *De Ware Jozef (The True Joseph)*, the crucial differences between the Qur'an and the Bible. In comparing the Biblical Joseph with the Jusuf of the Qur'an, they have discovered the deep cleavage that divides Islam from Christianity.

The Qur'an has many stories which you can also find in the Bible. One story, the story of Jusuf, is narrated in one sura (chapter). The Islamic Jusuf has many similarities with the Joseph of the Bible — the dreams, the selling into slavery, the ruler of Egypt. But the more the Joseph and Jusuf stories are compared, the greater the differences.

The Jusuf story is rather confusing and unimpressive; yet it has a place of great esteem in the Qur'an. It doesn't actually take place in time and space. It can happen any time and anywhere. It is a beautiful tale from which you can draw profound moralistic examples. It relates universal truth and wisdom. Jusuf is not a man of flesh and blood. He is the every man of every age.

Allah is also different. He is the abstract, unchangeable, deterministic, rationalist God. He can never become incarnate. A Christmas event can never enter the Muslim mind.

The Biblical Joseph is a man of flesh and blood, who lived and worked in Egypt. We also have a God who works in history; and all history moves towards a definite goal. Joseph has a special place in redemptive history. Joseph points us to Jesus. He is a picture of the Saviour. Joseph stands before Pharaoh, the nameless ruler of a mighty power. Under the guidance of Jaweh, he learns to see the weakness of Egypt. God has called Joseph for the salvation of his father and brothers, but also for the then known world. Through Joseph, God keeps Israel for the sake of the coming of Christ.

In a way, Joseph plays a role the messianic king of Israel has to fulfill. And as we read the New Testament, we learn that all of Scripture points to Jesus Christ. Christ said, referring to the Old Testament, "These are the Scriptures that testify about me" (John 5:39). The Lord identified what He says with the ancient written record. (John 5:46-47). The Bible has as content Jesus Christ.

Doctors Kohlbrugge and Van Der Werf point out that when we read the Biblical Joseph story, we discover the contours of the Saviour — Jesus Christ. The Joseph history unmasks the Jusuf story. In the Jusuf story, God is an abstract being. In the history of Joseph, God is concrete. He is the God who travels along with Joseph; who delivers Him from prison. The conclusion?

Islam is the religion of the natural man with his abstract God. The Bible and the Qur'an are poles apart. In the Jusuf story we read about the every man. In the history of Joseph we are directed to the true Joseph — the Saviour of the world. In the Joseph history, we learn that "God so loved the world that He gave His only begotten Son" (John 3:16).

Allah is not the God of the Scripture. A Christian is not a sort of Muslim. He is a follower of the true Joseph, who is the Way, the Truth, and the Life (John 14:6), and not of the universal Jusuf of Islam.

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LETTERS

Banished from Christian education

Dear Sir:
As I read again in *The Banner's* (Voices), I sympathize with the lady who wrote under the title Orchids and Onions. They had to take their children out of the Christian School for lack of money. I know what she went through, and still do, for the same thing happened to me in the early 1970s for, not being able to pay my tuition fee, my children were kicked out of the Christian school. What attitude (I would like to ask) has the school board about Christian education? Do they think it is something for rich people? And the not-so-rich, do they not need Christian education? Dear Editor, to me this is not Christian.

I was threatened a couple of times by the Christian school board to pay up or the children could not go there. I did not have the money, so one morning my children were simply sent home.

So I, too, was forced to send them to a non-Christian school and now about 10 years later, they are in their upper teens and have been so rooted in with their non-church friends, whom they met during the school years. My son does not want to go to catechism, for his so-called friends do not go (and to young people). They think much the same as their life long friends, and do not want to be different from them.

I have talked it over with the pastor and he said: "Lay off for a little while; He is a good boy," but I am afraid he is getting too used to this life with his non-Christian friends. Up to about half a year ago, he still lived at home and went with us to church twice on Sunday, while he lives away from home now. I am really hurt by many of our congregation. I know I am not perfect myself, a long ways from it. I am not always kind to others and I want God to be kinder towards me than I have been towards others.

I just finished reading the book written by Pierre Van Paassen, "The Days of our Years," wherein he tells a story! There was a hunchback by the name of Ugolin who fell sick. He never knew his father, and his mother was a drunken outcast. He had a lovely sister named Solange. Because she loved her brother so much and because she could get the money to buy his medicine in no other way, she sold her body on the streets.

People talked so harshly that Ugolin drowned himself in the river and Solange shot herself. For the funeral, the little village was crowded. The minister mounted the pulpit and began his sermon. "Christians!" The word was like a whiplash. "Christians, when the Lord of life and death shall ask me on the day of judgment, where are thy sheep? I shall not answer Him. When the Lord asks me the second time, "Where are thy sheep? I will yet not answer Him, but when the Lord shall ask me a third time, "Where are thy sheep?" I shall hang my head in shame and I will answer Him; 'They were not sheep Lord, they were a pack of wolves, and I bought it 100 percent.'"

Build on the strengths of our heritage

Dear Sir:
I was frustrated by your editorial, "Just how Reformed are we?" (October 17). If I understood you correctly, your final point was a good one, but your labeling of Reformed Christians was very confusing.

Since I am Reformed (by birth and confession), I tried to find myself in your categories, but I didn't fit. Maybe I'm a pietist, conservative for I too believe Jesus died for me. He is my personal Saviour. I believe the Bible to be the inspired, infallible Word of God.

What does God ask of us? That we love Him and our neighbour as ourselves. That we do justice, love kindness and walk humbly with our God. In this light, I see my life as a Reformed Christian very much like breathing — breathing in through hearing God's Word preached on Sunday, studying Scripture, praying; and breathing out by testifying to my faithful God in all aspects of my life — in my educational and political choices, in my lifestyle, in caring for the "neighbours" in my life. Or one might say my life as a Reformed Christian is like hearing and doing. I cannot separate them. So, according to your editorial, would I be a pietist-Kuyperian?

You say that in his enthusiasm for Christian action, the Kuyperian seldom gets involved in church action. The Kuyperians I know do not fit your description. For example, most of the professors and other staff members with whom I work, serve as either elders in their local churches, preach regularly in our area churches or serve the church in some other capacity.

You remind us not to lose sight of our Reformed character in our efforts to become Christian witnesses in the world. I agree with you. I believe that our Reformed faith, more than any other I know most adequately reflects the whole teaching of Scripture. And as Reformed Christians, we must be rooted in God's Word, willing to re-examine what we believe and do in the light of the Bible. In any of our efforts, in Christian action (doing) of any kind, we should always be testing the spirits to see if they be of God (I John 4:1).

Reformed Christians do not need to be deficient in some of the ways your editorial suggests. It would be more helpful if *Calvinist Contact* would show how we can build on the strengths of our Reformed heritage and live the full life of our faith.

Marcia Hollingsworth,
AACS, Toronto, ON

"Ordinary People" is humanistic

Dear Sir:
What a disappointment to read your film critic's review of Robert Redford's "Ordinary People" as well as your "Editor's note."

I went to see this film, some time ago, like your Bill Van Dyke, was impressed by its believability, if you wish to call it that.

Without further adding to, or detracting from Mr. Van Dyke's review, let me tell you where my disappointment came in: it's where he says: "The conclusion is seemingly negative, but there is an underlying optimism and hope for this family. Beth does make her own breakthrough."

I should like to correct your critic. The conclusion is not seemingly negative: it *is* negative. Why? Because it is based on the hopeless, humanistic belief that man's only hope out of desperate emotional anguish and turmoil is in the friendship, (I'm your friend — the psychiatrist), or the love (I love you, Conrad — the father), of another "man."

Now I don't expect Robert Redford to make a Christian movie, but a Christian paper ought to point out that films like these, technically superb and eminently believable, pose more of a danger to us Christians, adults as well as teenagers, if we do not grasp the insidiousness of the message. Your reviewer might answer this question: What does he, in this film, identify as the root of its "optimism and hope?"

In passing, may I just mention that Mr. Van Dyke appears to betray some unease in skipping so lightly over Beth's "breakthrough" which consists of leaving her family. This too, may be a worldly solution and it may be a believable one, but it is not a Christian one.

And lastly, Mr. Editor, as far as your own note at the end of the review goes, the film's language is indeed offensive in the sense that, on a few occasions, sacrilegious and obscene phrases are used. To make the portrayal of emotional outbursts such as take place in this movie believable and acceptable, you cannot expect to have your actors use words like "shucks" and "for goodness sake." That means that everyone, in her or his own conscience, must make the decision to view this film with discernment; your comment that "the story line seems good but the language is bad," does nothing to help people understand why this is a "bad" movie in a totally different sense.

John Woudstra,
Edmonton, AB

Kuyperians — people of action

Dear Sir:
After reading your editorial, "Just how Reformed are we?" (*C.C.* Oct. 17), I wondered what the purpose is of writing an article like that. Is it only to get reactions of the readers, or is our editor really convinced of what he is saying there?

If the last is the case, I would say: "Well, Mr. Knight, you better read some more history. You are writing about Conservatives and Liberals or Pietist and Kuyperians. Were the people who came here before the war really Pietist? I don't think so. When I read of their actions in schools and colleges, when I remember what the home-missionaries did when the post war immigrants arrived, then I come to the conclusion that they were Conservative, but not pietistic.

They were people of action. Furthermore, I like to comment on what you write about the "Kuyperians." According to you, they seldom want to be involved in church and school action. Well, I think you are wrong there. Many of the followers of Kuyper from 1910-1940 were in the first place, people of church action. Many were elders and deacons in the church. Kuyper himself was a great example of this. I would advise you to read the biography of Abraham Kuyper, written by Frank Vanden Berg. Dr. A. Kuyper was the founder of the Free University in Amsterdam. He also was one of the leaders of the Doleantie. Well, enough about that.

I just like to say yes, that I wholeheartedly agree with what you say in the last part of your article, about the danger of the charismatic movements. That is one of the dangers in our churches. We like to compromise in many ways; that is more or less the easiest way out. Let us stay Reformed in every sphere of life.

C. Kort,
Grimsby, ON

Birthday party

Dear Sir:
The article (Nov. 7, '80), "Removing Jesus' birthday from the money changers" misses the point. Christ teaches us to remember His death, celebrated in the Lord's Supper, and not His birthday. Why not leave the latter all together to the world that loves to celebrate the birthday of their historical Christ?

J. Vandenberg,
Burlington, ON

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As I read again in *The Banner's* (Voices), I sympathize with the lady who wrote under the title Orchids and Onions. They had to take their children out of the Christian School for lack of money. I know what she went through, and still do, for the same thing happened to me in the early 1970s for, not being able to pay my tuition fee, my children were kicked out of the Christian school. What attitude (I would like to ask) has the school board about Christian education? Do they think it is something for rich people? And the not-so-rich, do they not need Christian education? Dear Editor, to me this is not Christian.

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The answer the Editor gave in *The Banner* (Sept. 29) was this: "Whenever a child of God is denied God-centred education because of money, I believe the church of Christ is failing, yes failing the child. The church's obligation is to assist fellow members, even the children. In a very real sense, we need to help the child and not the parent. The child's education and spiritual welfare should be our concern! When I see the enrollment decline because of money, I get concerned about the values within the church. My view is perhaps controversial, but I question the wisdom in spending more on missionaries, wheat, goods and services in foreign lands, while covenant children, in increasing numbers, go to public schools. It does not make much sense to expand the church of God out there and forsake the small children in the household of faith."

May I suggest for the church to take on its responsibility to pay the tuition of children in Christian schools whose parents cannot afford this expense.

Jannes Linker,
London, ON

Church Page

Pastoral Pondering

Beware of doomsayers

The other day one of our young people approached me with the question: "Do you know about this book? And, if you do, what do you think about it?" She then showed me Salem Kirban's *666*. The author starts out in this way: "It's the year 2000 A.D. My name is George Omega, reporter for the World Network of Television. My associate, Bill Worhtyone and I have just finished covering the presidential conventions in Chicago and are in flight to Los Angeles on a new 1,000 passenger supersonic jet." Then, a little later, when George is entering his house, we hear him say: "Honey, I'm home! Are you all right? Helen! Where are you? Where are the children? Helen!" And again a little later: "The Rapture! That's it! This is the Rapture! My Helen, my Sue and Tommy. They're gone!"

When I read such statements and explanations I'm always very surprised, puzzled, and disturbed. How can people write and talk this way? Is this the truth about the second coming of our Lord Jesus Christ? Do these "prophets," so-called, have access, perhaps, to the secrets in the mind of God (of Deut. 29:29)? Is the Bible some kind of jigsaw puzzle? Is it written to foretell us the future with all the details that these writers seem to know about?

And then I come to the general conclusion that the Bible is not a textbook for any particular subject: mathematics, architecture, psychology, landscaping, or, twentieth century prophecy. The Bible is the infallible Word of God. It does not contain all knowledge which we must have, but it does contain everything that God requires us to believe and do. Scripture, for example, does not tell us what God wants us to do with the trees. We are not told, "Drive 100 kilometres on the highway," but we are instructed to obey the government that is put over us. The Bible is not a handbook for modern political events or a manual for emergency repairs in my life. It is God's revelation. In it we hear the voice of our heavenly Father. The Bible, as one of my teachers wrote, is "not a novel, written for entertainment. It is the life-giving Word of the God of truth, wherein men and women, wearied with the toil of life, may find the blessed announcement of that which God has done once for all, for the salvation of sinners. Rich and full are the words of the Bible, and they tell us all that the Lord wishes us to know."

In his infinite wisdom, God does not give us answers to all the questions that we in our boundless curiosity might like to raise. Let us be mindful of this as we look at some aspects dealing with the last things in the Bible. What I said about God's Word also applies to the last book in the Bible. Dr. C. Vanderwaal puts it this way: "The Book of Revelation is not a handbook to the future or a political almanac; it is a message to the church from its head and king. The king is telling the church to hold onto what he has given her. Translating that message for today's situation, we would say: "In these days of revolutionary Christianity, divorced from any confession, we must be doubly sure to hold fast our confession. If the church becomes a false church, she turns into a synagogue of satan. Then the same God who has so often entered covenant history with judgment will make his presence felt once more. Using the sword of his mouth, he will strike the church with covenant wrath." That's the message of the book of Revelation" (cf. his book, *Hal Lindsey and Biblical Prophecy*, p. 131). There's much more that can be said about all this.

Rev. J.H. Hielema,
Maranatha Chr. Ref. Church,
Calgary, AB

Financial priorities

We have heard a lot about our financial shortage. In fact, it probably gets quite tiresome. I certainly don't enjoy the subject and all the implications of it. It is sad that so many who occupy pews and receive the benefit of the church's ministry, and above all the abundance of God's grace, have contributed nothing or very little via budget envelopes from which the costs are paid. The bulk of the shortage is probably not due to financial hardships but to wrong priorities and lack of love. But enough of that. I want to reflect on the "surplus" givers. They are the people who give generously and perhaps even beyond their means. We also have these kind of members. Praise God for them. Where would the church be without them? If all of us would give as sacrificiously as they do, we would have quite a surplus on our budget. Then all we would ever mention in the bulletin is our thankfulness to God for the gift of liberality that he has given his people.

Rev. A. Van Geest,
Ebenezer Chr. Ref. Church,
Trenton, ON

Press Parade

Fort McMurray update

Even though our attendance is low at the worship services, there are reasons for being optimistic. A larger part of the group is participating in the prayer and study sessions. More concerted prayer effort for specific causes is being put forward and it is our hope that the Lord will bless that. There is definitely good spiritual growth observable with some of the members. They are beginning to mature and are willing to take more personal responsibility.

Because of the presence of the Abma's we have a better workload division and as such more effort is going into visiting parents of the children who come to our various clubs. Besides this, my wife and I are able to, and do, spend more time with the family; our kids needed that.

There is more interest in the Sunday evening fellowship by members and there is also excellent attendance at the A.B.C. club (70 average) and the F.I.S.H. young people group (35-40 average). Since the A.B.C. club was rescheduled to a 6:30 p.m. Wednesday evening time, there has been more support for it by the parents. We hope to be able to hold an adult study group at the same time in the near future.

With F.I.S.H. there is greater enthusiasm and participation by the non Chr. Ref. Church young people this fall than there was in the spring. As of September, the A.B.C. club is identified in the community as a Chr. Ref. Church run club. All teachers are members of our group. When my wife started this group, we were in charge, used our Chr. Ref. Church material but called it a non-denominational group because the majority of the teachers were of different church backgrounds.

I have more time to do some door to door calling.

By now, we have worked out a detailed statement of goals and objectives. This should help focus our efforts and will give us a tool by which to evaluate ourselves. Attendance at our last annual meeting (mid-September) was good and there was good participation in the discussions.

These are some of the reasons why we feel optimistic. Continue to join us in specific prayer for blessings on this ministry.

The one area that is still very much in the dark is the choice of the area where we can permanently stay and hopefully put up a building. McMurray's development is stagnated at present by lack of oil price agreement. This city is still growing and has the potential of becoming very large. We would like to be able to settle in a more central area. At present we are at the top of the list for future site consideration. Pray that the Lord will give a clear answer as to what direction we are to move in. The Lord bless you all.

Wolter Smit, Fort McMurray,
in the Alberta Chr. Ref.
Church bulletins

Covenant Christian Reformed Church of Barrie
Worship Services at
155 Ferris Lane
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Phone: **705-726-7760.**

Nigeria responds

There is good news from Tiv (Nigeria). Last year our NKST (Tiv) church baptized 5,000 new members, 3,000 of whom were adults coming in through evangelism. In 1960 we had 2,872 communicant members in the church there; today we have over 30,000. On a typical Sunday morning, twenty years ago, 35,790 people would worship in our church. Today on a typical Sunday there are more than 200,000 worshippers in 1,500 places. Just think of it. And all this work started by a Chr. Ref. woman, Johanna Veenstra, who was reluctantly allowed to begin her work there. To this day, Tiv remains our fastest growing church.

Maranatha Chr. Ref. Church,
Belleville, ON

Church News

Christian Reformed

Called

—to Willowdale, ON, Rev. Jack Westerhof of London (Campus minister), ON.

—to Richmond, BC, Rev. Raymond Sikkema of St. Catharines (Trinity), ON.

Accepted

—to Simcoe, ON, Rev Lammert Slofstra of Chatham (First), ON.

Declined

—to Mt. Hamilton, Rev. H. Gunnink of Orangeville, ON.

New address

Rev. J. Van Harmelen, 41 Skyway Village Estates, Palmetto, FL 33561.

FROM COAST TO COAST

ALBERTA
Brooks-CKBR ..... 9:00 a.m. 1340
Drumheller-CJDV(Sat) 7:30 p.m. 910
Edmonton-CHQT .. 7:30 a.m. 1110
Edson-CJYR ..... 10:00 a.m. 970
Ft. McMurray-CJOK 9:00 a.m. 1230
High River-CHRB .. 8:30 p.m. 1280
Peace River-CKYL ... 7:00 p.m. 610

BRITISH COLUMBIA
Abbotsford-CFVR . 11:30 a.m. 1240
Burns Lake-CFLD .. 9:15 a.m. 1400
Duncan-CKAY ..... 7:30 p.m. 1500
Kamloops-CFFM-FM
(Sat) ..... 10:00 p.m. 98.3
Langley-CJJC ..... 10:00 p.m. 800
Osoyoos-CKOO .... 8:30 a.m. 1240
Penticton-CKOK .... 8:30 a.m. 800
Port Alberni-CJAV
(Tues) ..... 9:30 a.m. 1240
Smithers-CFBV .... 9:15 a.m. 1230
Summerland-CKSP 8:30 a.m. 1450
Vancouver-CJVB ... 9:00 a.m. 1470
Vernon-CJIB ..... 9:30 p.m. 940

MANITOBA
Altona-CFAM ..... 9:30 a.m. 950
Boissevain-CJRB .. 9:30 a.m. 1220
Steinbach-CHSM .. 9:30 a.m. 1250
Winnipeg-CKJS ..... 9:15 a.m. 810

SASKATCHEWAN
Regina-CFMQ-FM .. 8:30 a.m. 92.0

ONTARIO
Brantford-CKPC .. 10:00 p.m. 1380
Burlington-CING-FM 8:00 a.m. 108
Cornwall-CJSS .... 8:00 a.m. 1220
Ft. Frances-CFOB .. 10:30 a.m. 800
Kapuskasing-CKAP . 9:00 a.m. 580
Kingston-CKLC .... 8:30 a.m. 1380
Ottawa-CFGO ..... 8:30 a.m. 1440
Owen Sound-CFOS 1:30 560
Pembroke-CHOV(Sat) 7:00 p.m. 1350
Sarnia-CHOK ..... 6:45 a.m. 1070
St. Thomas-CHLO 4:30 p.m. 1570
Stratford-CJCS .... 9:00 a.m. 1240
Thunder Bay-CFPA . 9:30 a.m. 1230
Toronto-CKFH ..... 9:30 a.m. 1430
Wingham-CKNX ... 10:30 a.m. 920
Woodstock-CKOK . 8:30 a.m. 1340

NOVA SCOTIA
Digby-CKDY ..... 5:00 p.m. 1420
Kentville-CKEN .... 5:00 p.m. 1490
Middleton-CKAD ... 5:00 p.m. 1350
Nw. Glasgow-CKEC 7:30 a.m. 1320
Sydney-CJCB ..... 8:00 a.m. 1270
Windsor-CFAB .... 5:00 p.m. 1450

QUEBEC
Montreal-CFCF .... 10:00 p.m. 600

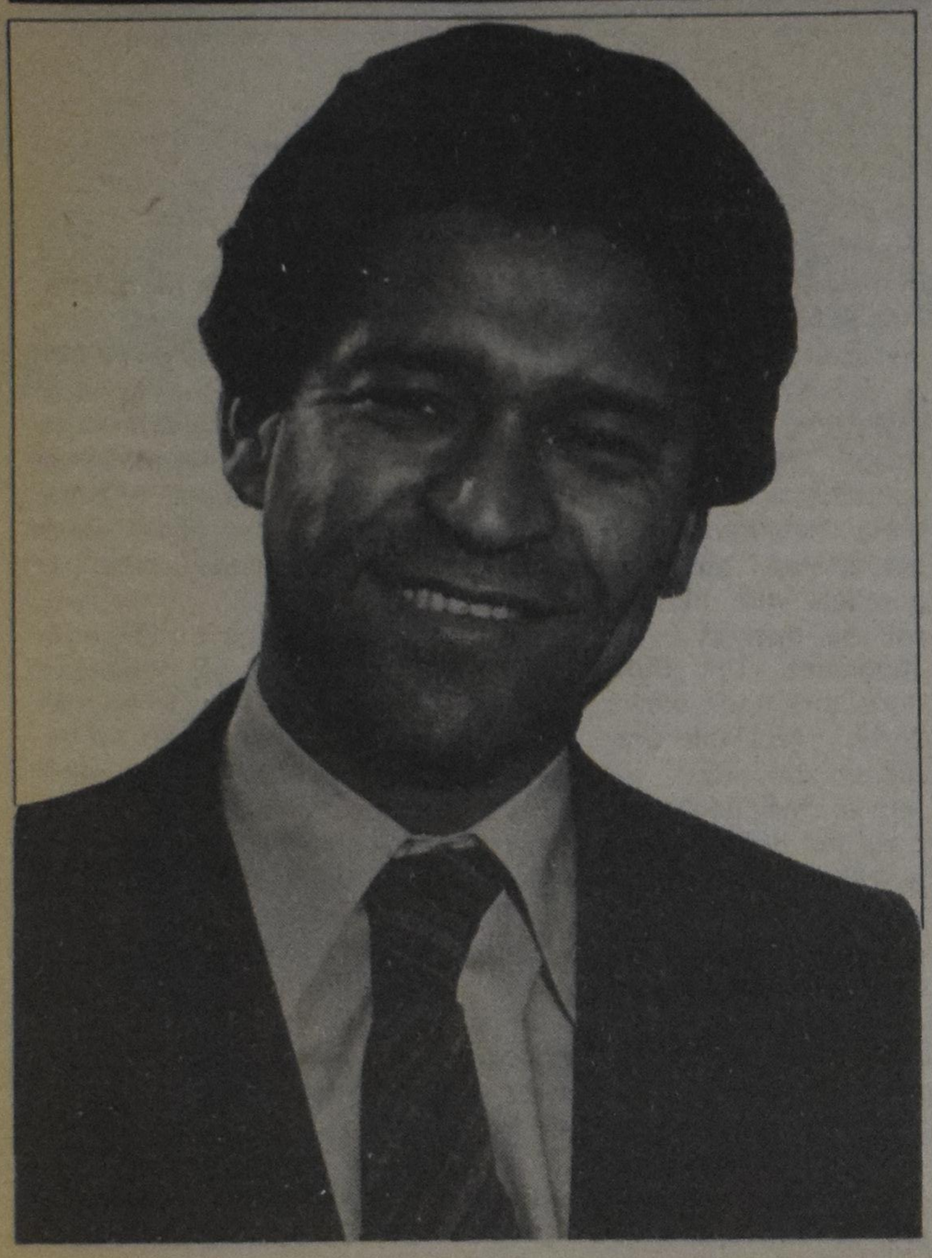
NEW BRUNSWICK
Fredericton-CFNB . 10:30 a.m. 550
Newcastle-CFAN ... 9:00 a.m. 790
St. John-CHSJ ..... 7:00 a.m. 1150

FRENCH
BACK TO GOD HOUR PROGRAM
IN CANADA
PERSPECTIVES REFORMEES

ONTARIO
CFML-Cornwall .... 9:30 a.m. 1170
CFCL-Timmins ..... 9:30 a.m. 620

QUEBEC
CHRS-Montreal .... 8:00 a.m. 1090
CKLM-Montreal .... 9:15 a.m. 1570
CKCV-Quebec City . 7:15 a.m. 1280
CHLN-Three Rivers .. 7:45 a.m. 550

THE BACK TO GOD HOUR
P.O. Box 5092, Ottawa, Ont. K2C 3H3



Prominent Black leader lectures at Calvin

A prominent black Christian leader from the Republic of South Africa, Dr. Allan A. Boesak, has been appointed the 1980-81 speaker in the newly established, multi-cultural lectureship program at Calvin College in Grand Rapids, MI. Dr. Boesak's prominence is underscored by the fact that Johannesburg's large daily newspaper, the *Star*, in a series of articles on leadership in the 1980s, cited him as likely to be the most influential religious leader in South Africa during the decade.

Dr. Boesak is campus minister of the University of the Western Cape, Republic of South Africa, where he has served since 1976. He is a former member and board member of the now-banned Christian Institute of Southern Africa.

He has written articles on theology and church and society published in Afrikaans, English, German, Dutch, and French, including: *Coming In Out of the Wilderness*, a comparative study of the ethics of Martin Luther King, Jr. and Malcolm X; and *Farewell to Innocence*, a study of black theology and black power.

The Multicultural Lectureship Program at Calvin arises from the growing awareness that Christian discipleship is not limited to expressions of the sort that are found in the dominant cultures of the nations of Europe and North America. The College seeks to engage leading Christian thinkers to staff this lectureship, whose cultural backgrounds are different from the dominant background on the Calvin campus, to teach courses and provide lectures during the academic year.

In addition to presenting a series of public lectures on campus, Dr. Boesak will teach courses during Calvin's Interim Term (January) and spring semester. His course slated for January is indicative of his expertise and interest: "The Ten Commandments in Black and White." He plans to compare and contrast the theological and ethical analyses of a specific Biblical text — the Ten Commandments — as viewed by a representative white Dutch Reformed theologian and by a black theologian.

L. Huizingh A.P.A.

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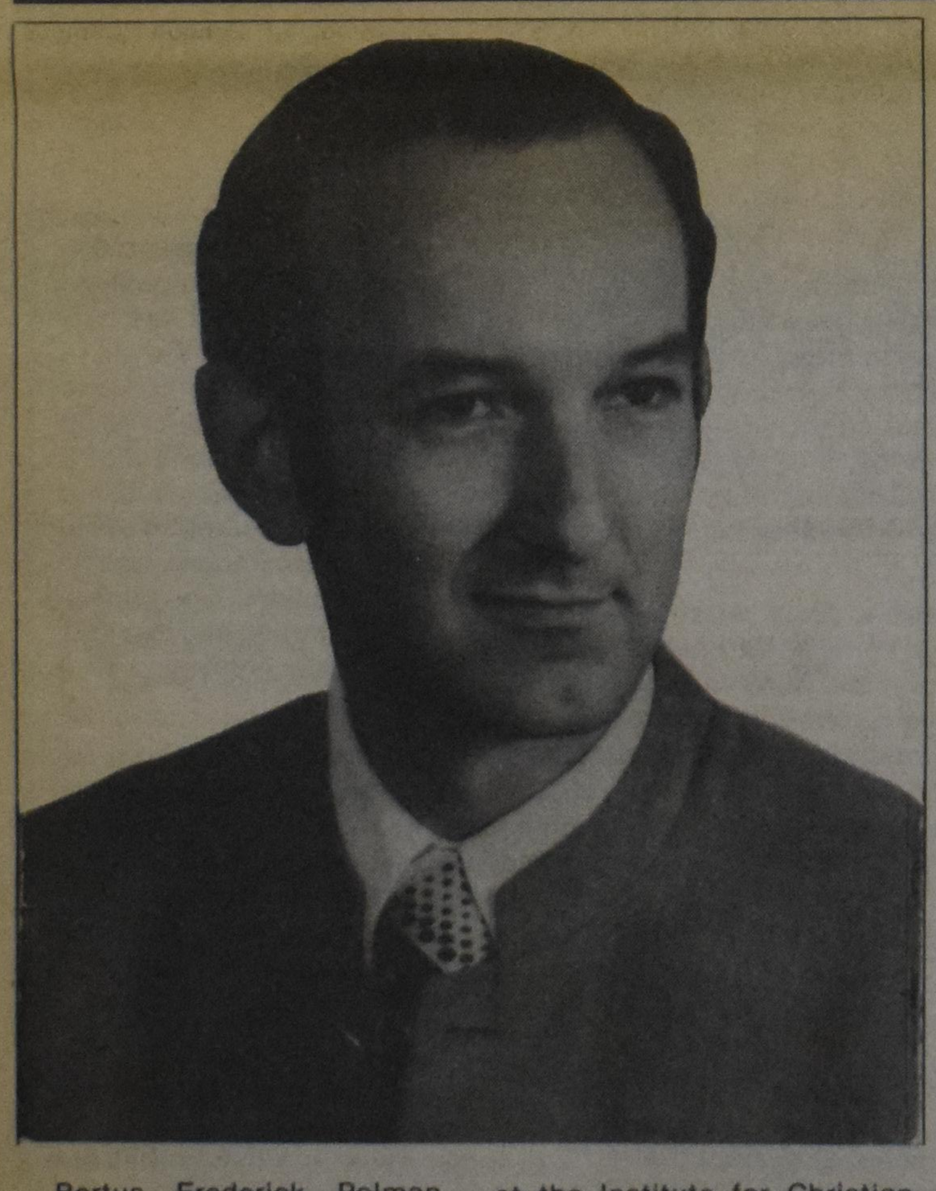
Polman completes doctorate in church music



Bertus Frederick Polman has completed his doctoral dissertation entitled "Church music and liturgy in the Christian Reformed Church of North America." This work was completed for his Ph.D. in Musicology at the University of Minnesota, where Dr. Johannes Riedel served as his doctoral advisor.

Dr. Polman graduated from Dordt College with his B.A., and also received his M.A. from the University of Minnesota. He studied for one additional year at the Institute for Christian Studies, and is currently the Chairman of the Music Department at Ontario Bible College in Toronto, Canada. In addition to his duties as a teacher and administrator, Dr. Polman serves on the Psalter Hymnal Revision Committee of the Christian Reformed Church, is active as a conference lecturer and workshop leader, and is a consultant for local churches in the areas of liturgy and church music, and in youth ministry.

Polman's dissertation presents an integrated account of the history and current practices of church music and liturgy in the Christian Reformed Church; its focus is on congregational church music (psalmody and hymnody) and on corporate worship, including the celebration of the Lord's Supper. The historical parts of this study begin with the Dutch Reformation in the 16th century, "the Dutch roots," and move to North America in "the American planting," and conclude with "the ecumenical flowering."

After completing the 260-pages of this work, Dr. Polman said: "Working in an interdenominational context, I have learned to be very thankful for the heritage of my denomination (the CRC), but I have also become more aware of certain areas in which our church needs much growth. This dissertation reflects my love for that church, a love which led me to reflect critically on certain strengths and weaknesses in the practice of worship and church music in the denomination.

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Deliver us from a Santa Claus faith

by Lammert Tenyenhuis

Santa Claus, the chubby, jolly bringer of cheer, imported by the Dutch on the vessel *De Goede Vrouw* onto this continent, was not always the man in a red suit we know today.

Thousands of years before Christ, the Scandinavian god, Odin, rode through the world at midwinter on his eight-footed horse, Sleipnir, bringing reward or punishment. His son Thor, god of farming, thunder and war, made his home in the far north. His weapon was lightning, his colour red. At midwinter, he fought the gods of ice and snow, conquered the cold. At the same season, the gentle German goddess Hertha descended with her gifts of good fortune and health.

The Christian religion brought the end of such pagan gods, in form at least. Later, as St. Nicholas and Santa Claus and Father Christmas, they reappeared in spirit. In fact, the Santa Claus so familiar to us in this time of the year, is believed by many to be supplanting the Christ-child as the central person in the observance of Christmas, and much of the pagan belief has been carried through in one form or another.

Although it may be true that in these parts we pay nominal lip-service to the Santa Claus figure, many of us at one time or another were trained to be firm believers in Santa's precursor, St. Nicholas. And it's this belief, or faith, that I would like to expand on for a few lines. Not because I want to re-enshrine the cozy celebration on the 5th of December. But I do think that much of what has been said and depicted around either the staid bishop of Myra or the jolly symbol of good will and generosity, has something in common with the Christian faith. The belief in him, our doubts about him and our unbelief often looks like the faith, doubt and unbelief of many people with regard to God.

Sinterklaas, the old man with a beard, who knows everything and who sees everything, who comes everywhere and who rides on his horse or on his sleigh over roof-tops, obviously has many parallels with the pagan Scandinavian or Germanic gods. But often I have the impression that the faith many people have in God looks much like a faith in Sinterklaas, too.

How many are there who think of God as an old man with a beard, who does not sit on a horse, but on a cloud?

The Santa Claus-god plays an important role, apparently, in the faith of many who have stopped believing in this mythical figure long ago: God is everywhere, God sees everything, God knows everything. The big book that contains a record of everything children have ever perpetrated, has suspicious parallels with the book that will be opened in the Last Judgment. The Bible mentions this book once in Rev. 20:12: "And the dead were judged by what was written in the books, by what they had done." Meanwhile, I wonder whether this book has assumed such frightening characteristics for many, due to Sinterklaas. The way in which many folks speak about the omnipresence and the omniscience of God often has closer ties with Sinterklaas than it does with the Scriptures.

The same goes for our prayers. The concepts which many hold as to the function of prayer in our life with God, often come dangerously close to the list of wishes presented in the shoe before the fireplace. And what about the faith of so many with regard to miracles: the Bible speaks only of signs and miracles or about signs only. Not about the miraculous magic.

And then there is that matter that infuses so many fears in children and seems to work as a deterrent: the sweets for the sweet, the whip for the wicked. Santa Claus rewards us for good behaviour and the punishments he doles out really are not so bad because he basically means so well. Gratitude is an important part of the Sinterklaas or Santa Claus ritual. Thank you, thank you, thank you Sinterklaas.

Strange, I have always thought, that the three parts of the Heidelberg Catechism

Continued on page 8

PASTORAL COUNSELING

By Rev. Ralph Heynen

Memories

As we approach the end of this year, I'd like to talk with you a little while about the memories of this year that has so rapidly slipped by. "Tell me what you remember and I'll tell you what kind of person you are" is a statement of a wise man. It's so very true, because we're going to remember the kinds of things that make an indelible impression upon our minds.

As you look back over this span of time, it's only natural that in our minds and memories we're going to have a picture — not just of the things that are happy, but also the things that are sad. We're going to see both of them. Any period of time has in it both things that make us sad and things that make us happy. The humorous mind is stored with jokes and anecdotes and is readily able to recall these bits of humour that are stored somewhere in the mind. The philosopher can readily call to mind the systems of reasonings of the great thinkers of the world. The person who is deeply hurt will remember that somebody said something that bothered him, or somebody did something to him that he didn't like. These are thin-skinned individuals who are very easily offended.

We should learn to fill our minds with noble and lofty thoughts. Let the thoughts that come before our minds be pleasant and sweet, but also let them have the kind of depth that a human mind really ought to have. We furnish the chambers of our minds. We put things there ourselves, so it's going to be filled with the things we ourselves have created. If you look back, you will see all the things that you've stored away there for yourselves. Our minds are largely furnished by the attitudes we take. If you read a story that's gruesome, or one with a lot of violence, you're going to think about that sort of thing. You may dream about it at night, it's there, you've filled your mind with that sort of thing. As a result, these are the memories that come back to you.

Some people listen to all the doleful predictions that come at the close of the year. It's not usually a very cheerful picture. In spite of the fact that we've made some wonderful advances during this year in many fields of life, we still can look back and see many horrors, and things that bother us. There are things that do not look good for the future.

There is a danger that we think of the gloom and forget the glory. We think of dark, dismal things and we lose sight of that which is really worthwhile and precious. That which lifts the soul and brings it into a living fellowship with God.

You may have had the experience of reading children's stories at bedtime. Now often these stories are written in such a way that the children are going to be soothed by them. They have a happy ending. We don't want to read them the kind of stories that are going to give them nightmares. We read the things that help them, that encourage them. I believe we ought to do that in our own lives too. Let the furnishings of your minds be beautiful and lofty and noble. Such thoughts lead you into a contemplation of God.

I believe we can do a lot to determine the kind of memories we're going to live with. To do this, we also have to learn the art of forgiving. Paul talks about this: "Forgetting the things that are behind, I press on towards the prize of the high calling of God in Christ Jesus."

We can call to mind the hurts, the failures, the losses we've had and then we have not learned to forget about the things that are behind. Somebody hurt you, somebody said something about you — why not just forget it? Pass it by and move on to something else. You only make yourself miserable thinking about this sort of thing.

Somebody writes a nasty letter — what minister hasn't received one of these? Glance over it and when you see that this is the general tone of the letter, throw it into the wastepaper basket! If you are going to be upset because somebody writes something about you that isn't fair, isn't particularly good, and if you're going to remember these things — that's the way life is going to be for you.

A man was unfaithful to his wife about 25 years ago. To this very day she always says: "I forgive you, but I'll never forget." She has brought a lot of disharmony into her home by the fact that she shows that she definitely hasn't forgotten it. I know of people who have had losses in their families. They're forever talking about it. A husband who died in an automobile accident; a son or daughter that drowned. They bring this up again and again. Like Jacob, they say that their sorrow will go into the grave with them. When you live this way, remembering hurts and difficult experiences, losses, pains in life, that's the kind of life you're going to live! Then if you say: I feel awful, I feel distressed, I feel lonely — it's your own fault to a large extent.

We work through the experiences of grief and then we lay them aside. We keep memories of those who have lived and whom we have loved; we keep these memories alive, but we don't stress the loss so much anymore. But memory doesn't work just by the act of the will — you can't just say: "Now I'm going to forget; I'll never bring it up again." No, it doesn't work that way. You don't wipe it out of your mind like wiping a bit of chalk off a slate. To forget, you've got to fill your mind with other thoughts and fill your life with new actions. You remove an ugly memory by putting into its place a new thought, a new concern, a new spirit of love for others.

I know of somebody who mentioned that a certain lady called her and said some pretty nasty things on the phone. She said: I had the grace to say, "Well, I don't accept what you are saying. I feel sorry for you because of the way you feel about me and your lack of love. But I'm not going to continue living with this; I'm going to pray for you and then I'm going to forget about it."

Paul knew the secret when he said: "You forget about the things that are behind you and press on towards the goal of the prize of the high calling of God in Christ Jesus." I like that thought. You put a positive thought in the place of a negative one. That's the way you control your memory.

What's your memory like? It is going to reflect the person that you are.

THOUGHT FOR THE WEEK:

Being a Christian was once heroic business. It still is — if we live up to the principles of the Christian life. Being a Christian was once a responsible business. It still is — if we're willing to put on the whole armor of God and to enlist in the service of the King.

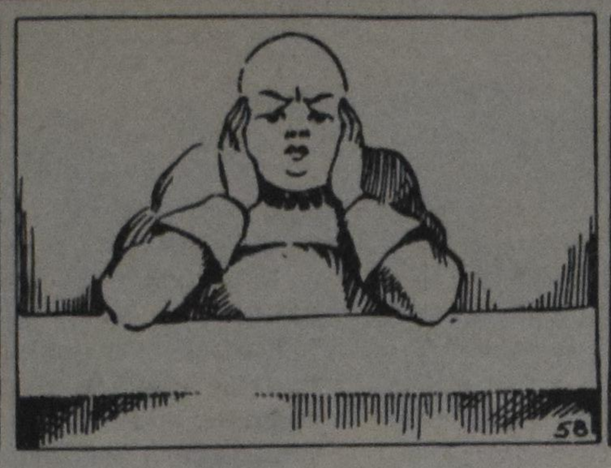
The Adventures of the Jolly Baker

by W.G. Vandehulst

57. Baker Bumble corked the seven bottles, and then he shook each of them. When the mixture settled it looked like dirty dishwater. It certainly didn't look very appetizing. But no one took medicine for the flavor.

Wait a minute, he had another idea. In the evil doctor's pack he had seen a bottle labeled "spiced wine." Let's take a look. Yes, there it was.

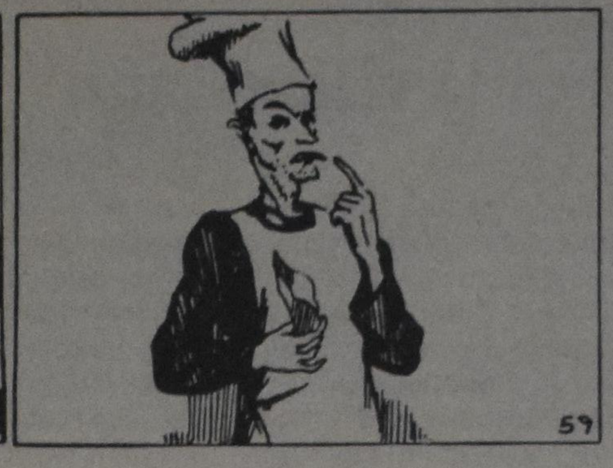
Now to pour a couple of drops of the red, syrupy liquid into each bottle. Yes, it gave the medicine a reddish color just like the real stuff. Now to shake again.



58. Now it was time to taste. "Ugh!" Bumble shuddered at his own brew. "Ugh!" Bitter, salty, sweet and sour—all at the same time. He'd never tasted anything so horrible.

He felt sorry for the seven test subjects. As an afterthought he fastened a label to each bottle and on each label he wrote, "Dose: one thimbleful." That way they wouldn't have to drink very much of the potion. Well, that should satisfy the golden cap when he returned. Ha-ha-ha! Baker Bumble laughed at his own trick.

But what about the King? Suddenly he remembered the King. In the end all his cleverness would not save him from the King's punishment. His old fear returned. Oh, oh, how would this all turn out?



59. While Baker Bumble was brewing his potions in the palace lab, the evil doctor was making raisin buns in the palace kitchen. He was not having an easy time of it either.

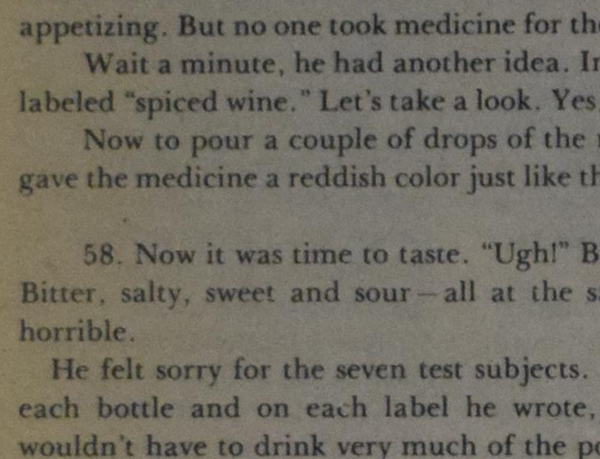
After staring at the labels on Bumble's bottles and bags for a long time, grumbling to himself all the while, he had begun to mix the dough. As a youth he had been a baker's apprentice for several years. So he did have some understanding of the baker's art.

The oven, the magnificent palace oven, was already warm. Soon the buns would be ready for the oven.

60. However, one thing still had the evil doctor worried. In Bumble's box of ingredients was a pointy little bag filled with yellow powder, but it had no label whatsoever on it. He turned it this way and that without finding a single word. Licking his finger, he dipped it in the powder and tasted with the tip of his tongue! It tasted sweetish. Should he add it to the dough too?

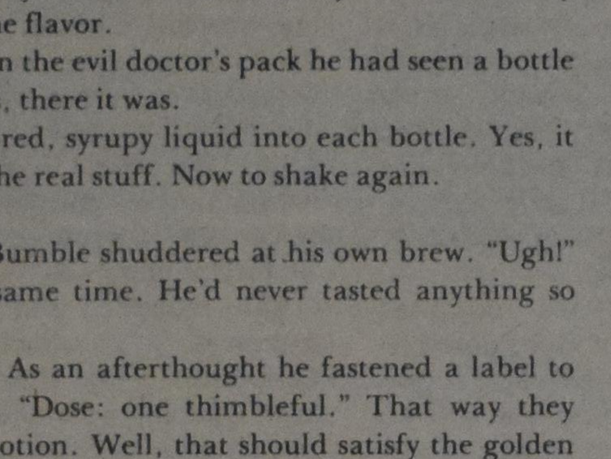
Why would Bumble have taken it along if it wasn't part of the recipe? Of course! This must be the secret ingredient that made his raisin buns so extra special. That's why the bag wasn't marked.

Grinning, the evil doctor sprinkled the mysterious powder over the dough—lots of it. Then he kneaded it through. The buns were ready for the oven.



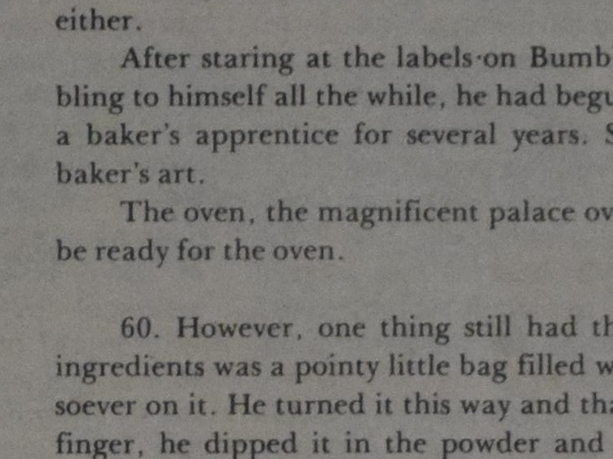
61. While Bumble was brewing his potions and the evil doctor was baking his buns, Mrs. Bumble sat chatting with an elderly maid from the palace who lived in a little cottage behind the stables. Since she had arrived at the palace, Mrs. Bumble had cried, "Oh the indignities a person has to suffer—it's outrageous!" at least a dozen, no, two dozen times.

This morning four of those gray-jackets had brought new clothes for her: long dresses, cloaks and gowns. She had tried them all on in front of the mirror. Then she had burst into tears. How could a neat, decent, modest baker's wife wear such outlandish clothes? She had angrily tossed them all in a heap.



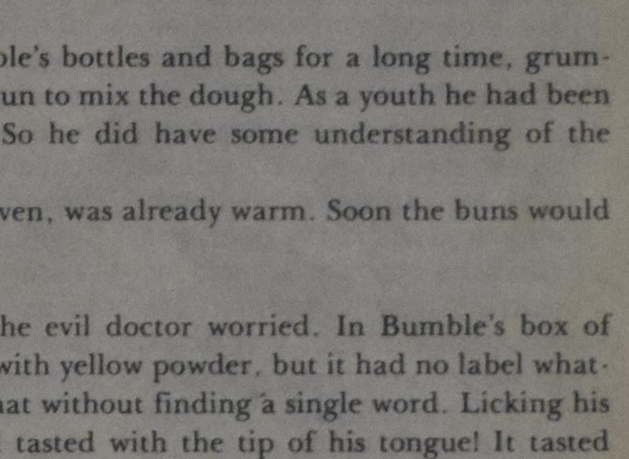
62. When she was allowed to go for a walk in the garden that afternoon, she was still wearing her wrinkled clothes and her crinkled cap. She felt so ragged, so dirty, so miserable! She came to the high fence. On the other side behind the bushes was the palace lab where her husband was working. One of the gray-jackets had told her. Sticking her head between the bars, she cried, "Henry, He-e-enry!" But she heard nothing except the laughter of the gold cap, who chased her away.

At last she had wandered behind the stables. There she had met an old woman, a palace maid. She had immediately understood Mrs. Bumble's tears. "You poor soul! Come in, come in!"



63. The woman had at once heated up an iron for her. It had given Mrs. Bumble new heart: just then nothing could have pleased her more! In the tiny room she had carefully ironed and pleated everything—her cap, her skirt, her jacket, her stockings, even her slippers. When her clothes were once again pressed and creased, her backbone too returned.

Now she was telling the maid her story. She told her everything. The old woman listened patiently and with growing amazement. And she believed everything Mrs. Bumble told her. That was a welcome change.



64. But the old woman could do nothing to help her. "I'm sorry, my dear, but I can't go to the courtiers or to those uppity lackeys. They'd just chase me off and laugh at me. They'd say, 'You take care of your brooms and mops; we'll look after the affairs of state!' They're all so high class and proud.

"There's one who might listen—the King himself. That is, if he's in a good mood. Once one of the lackeys caught my beautiful black cat. He was going to skin it to make a fur collar for his wife. I loved that cat so. When I was scrubbing the palace steps, I was crying as I worked. The King saw me and asked me what was wrong. I got my cat back that same day."

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Deliver us from a Santa Claus faith

Continued from page 6

surface in the rituals around Santa Claus: misery, deliverance and gratitude.

And when small children are told that this person really exists and more or less is not subject to time (eternal?), someone who is solemnly received by adults during the time of Advent and who may appear simply anywhere at all, the associations with God are obvious for the child. After all, God is also talked about as being eternal, not subject to time; He, too, can do all things and He rewards the good and punishes the wicked and no matter how ominous the situation may appear at times, in the end everything will be alright, because Black Peter, the devil himself, is only allowed to clown within limits.

And precisely because, to a child, things confuse from one thing to another as a matter of course, these two objects of faith will not differ too much. And that is very, very dangerous, to say the least.

Our task in this regard is twofold, as I see it. In the first place, we have to emphasize to the child the fact of a person being disguised. The child will always have enough fantasy to say, "I know that Dad is dressed up as Santa Claus, but right now he is Santa Claus." A child will readily believe most things, even that the most narrow chimneys are accessible, and for that reason alone, we ought to stimulate the wrong beliefs as little as possible.

The second task is a much more difficult and important one. It concerns the elements that have slowly but surely crept into our life of faith and keep presenting themselves to us as genuine faith, while in fact they did not really come to us by way of the Scriptures.

Let me name a few things. The idea that God looks like an old man with a beard cannot find any support in the Bible. We must at all times be aware of the fact that the God of Abraham, Isaac and Jacob *forbids* us to imagine an image of Him. As soon as we make our own images of Him, we land right into paganism. That goes for our images about God. It goes for our characterizations of God also. I think for instance, of the so-called "attributes" of God; omnipresence, omniscience, God knows everything. The way we talk and have written about that often is more a *projection* on our part, which means that we speak and think about God in terms of *our* categories, rather than letting God speak for Himself through His Word. We must always guard ourselves against biblical ventriloquy. The fact that God knows everything, constantly spies on us in all we do and records the same, meticulously, in a book, sounds biblical, but is it?

The danger is not imaginary that we degrade God to be much like an all-knowing Santa Claus. And Psalm 139 makes so clear that God knows us in a way that is much different: God searches us, He understands our deepest motives *and* He knows us, like a man knows his wife after many years of being together, in which love did not expire, but deepened. Such a man, such a woman, knows the other with a knowledge with which God knows us.

With regard to God's omnipresence, it is much more Scriptural to say that in His love, God will go anywhere to search after us, who basically want to evade and escape Him. God will go anywhere at all, even to the realm of the dead, Psalm 139 says, to embrace us in His love. That's why at the time of Christmas we call to mind that God searched after us so intensely, that He Himself sent His Son. We know God most clearly through Jesus Christ, who is with us all our days, till the end of time.

And when that end of time has arrived, then He is not out to judge mankind according to the principle of rewarding the good and punishing the bad, but we know that on that Great Morning at last God's creation will "set right," at last putting an end to the injustice and making the crooked paths straight, do justice to the poor, the hungry, the blind, and the deaf.

We must very much be on guard against every kind of image and projection, also the moralistic projection with regard to Santa Claus. For we all have a tendency to moralize and grade each other according to good behaviour (of course, we maintain our mutual conflicts as to what constitutes good behaviour: reformed, fundamentalistic, liberal or conservative good behaviour). And more often than not we're led to believe that those elements constitute our Christian faith.

But God is not at all concerned about our good behaviour. God's concern is whether we are prepared to live out of His acquittal, out of His grace.

But somehow many are afraid to take that step. They'd much rather stick to their own imaginations. Someone once said: "The child in the manger is murdered by the Christmas-man and St. Nicholas every year" (Visser). Maybe that's our version of the murder in Bethlehem.

Young parents sometimes sigh: "Our child does not believe in Santa Claus any longer. That's too bad." I would like to sigh: "Too many adults still believe in Santa Claus. Too bad!" Indeed, too bad. And that, after 20 centuries of Christmas!

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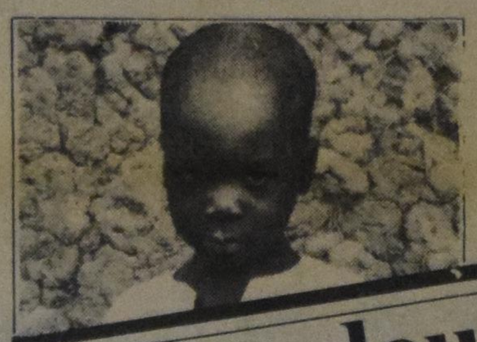

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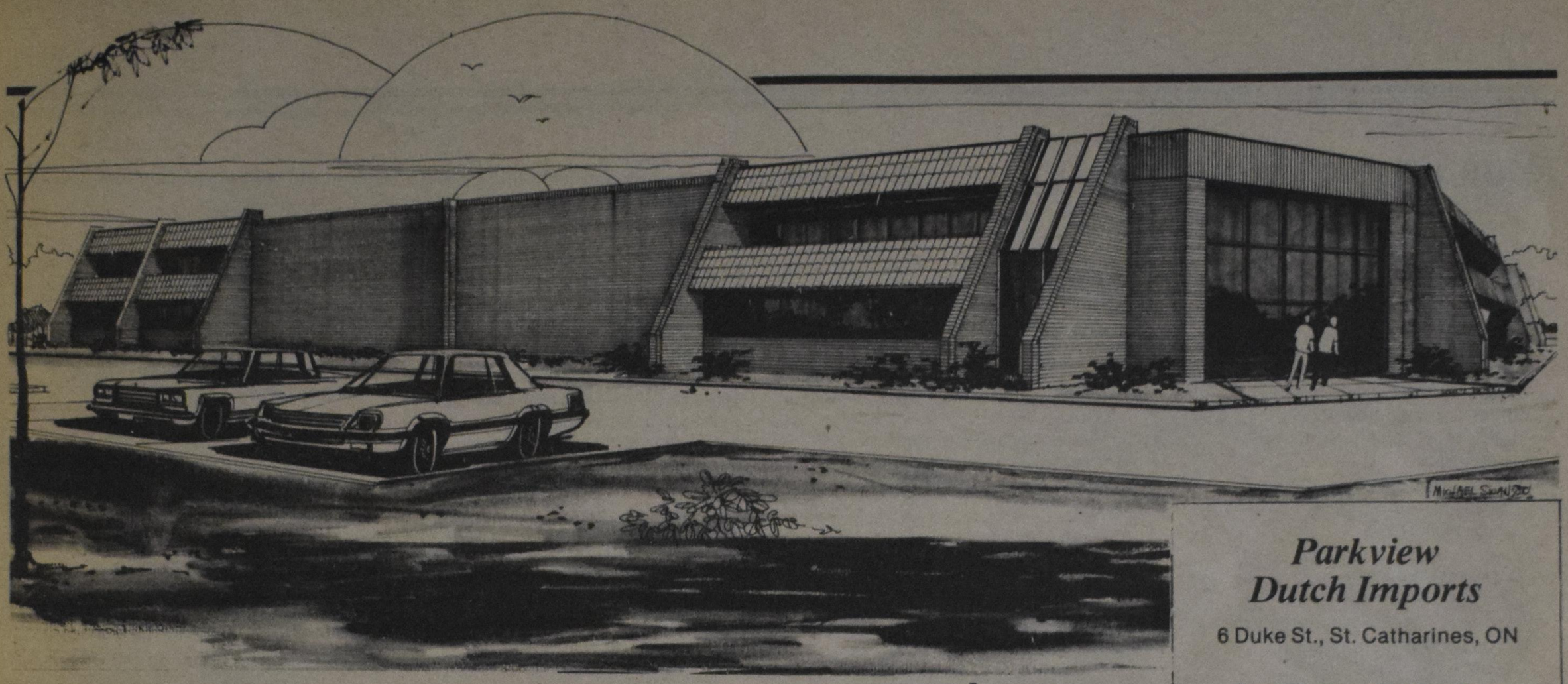

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Ode on the Atonement

by Merle Meeter

Within a cattle den
Was born the King of men.
The lion cub of David's line lay sleeping
Lamblike among the lowly,
While chanting ranks of holy
Angels sent their choral praises sweeping:
"Glory to God, good will to men!"
This Christ in bands of cloth will burst the bonds of sin.

A man in camel's hair
Cried out, "Repent! Prepare
The way for God" And suddenly the Lord
Strode up, was recognized,
And asked to be baptized.
Within the Jordan, John obeyed the Word,
And Jesus, looking up, perceived
Split skies, the Dove's descent, His Father's words "Well pleased!"

Within the wilderness
Christ passed the devil's test,
With Scripture countering God's words perverted:
"Life's not just bread we eat,"
And when at Satan's feet
He saw the kingdoms of this world subverted,
"Serve God alone," His Spirit sword,
And from the temple's peak, "You shall not tempt the Lord!"

Then angels strengthened Him
As the Adversary grim
Retreated to await a darker hour.
But now the time was full
For the Son of Man to pull
His net through Galilee with regal power
To catch and draw plain fishermen,
Nathanael from his fig, Matthew the publican.

Cana was the scene
Of our Lord's first sign,
A wedding party where the wine ran dry:
His mother telling Him,
Stone jugs filled to the brim
With water by the servants, mystified —
Then marveling as the steward tasted,
Extolled the vintage, lamenting that such wine be wasted.

With fearless, blazing words
And a rugged whip of cords,
The Son of God threw out the temple crowd:
Their oxen, sheep, and doves,
Coins, money-changing booths —
The stuff and stench of greed from the House of God.
When challenged for a sign, He gave it:
"Destroy this temple and in three days I will raise it!"

Throughout all Galilee
He set the sufferers free
From sin, disease, paralysis, and devils.
He taught them how to love
In His Spirit from above,
To live in God's laws but shun the holy evils
Of hypocrites and pious haters
Who swore, foreclosed, reviled, and played God's legislators.

Their Master fast asleep,
A cyclone on the deep,
They woke Him up with shouts in dread of drowning.
He charged the winds: "Be silent!"
At once the storm was spent ...
A madman, too, from slashing, shrieking, bounding
Among the tombs in frenzied pain
Was spoken peace and left his demons with the swine.

His cousin's head slashed off,
Christ heard the devil laugh
And sought relief with God in solitude.
But it was not to be —
The crowds surged like the sea;
He turned from tears to heal the multitude,
And from His Father's table fed
The anxious, hungry hordes with lavish fish and bread.

The Lord's disciples shook
With fear and dared not look
When Jesus stood transformed in radiant light.
He spoke as the Messiah
With Moses and Elijah
About His destined death to set aright
Offending men with righteous God.
Just three men knew sin-payment had to be in blood.

Christ was not loathe to touch
The common folk and such
As had the leprosy of flesh or heart.
He touched the tongues of the dumb,
Deaf ears, blind eyes, limbs numb
Or wrenched awry, blood vessels torn apart
By ceaseless, agonizing rupture;
But power through Jesus' love brought painlessness and rapture.

Unprejudiced, the Saviour
Taught man to love his neighbour
By parable and everyday event:
The woman drawing water,
A Grecian woman's daughter,
The centurian who believed his palsied servant
Could be made well with just one word.
"Amazing faith!" said Christ. "Your servant is restored."

"Hosanna to the Son
Of David!" Coats were flung
Upon the road with clamorous acclaim,
And branches were torn down
To deck an earthly throne —
How brief the interlude of human fame.
Jerusalem, Jerusalem!
So quick to idolize, but quicker to condemn.

He had his money hidden,
He ate when he was bidden,
And yet the feast sealed hell for the betrayer;
For bread and wine supplied
Strength but for regicide,
While those who saw in bread and wine their Saviour —
In willing, broken, bloody dying —
Now live in Christ the Lord, forever glorifying.

The falling darkness palled
The Garden. Jesus called
In grief and heaviness with bloody sweat
Upon His Father God
To take away His rod
And cup of fury, cancel out the debt
Demanding death on torment's tree,
Yet willed to do God's will and set His people free.

A sign of amity
Advanced an infamy
So heinous, heaven shuddered at the kiss;
And dark Gethsemane
Recoiled at treachery
That skulked by torchlight in its viciousness.
God's angels would have swept the pack
To hell had Christ not deigned to hold His judgment back.

Then Jesus was reviled,
Whipped, buffeted, defiled
By words and spit, thorns forced into His head.
While Pilate washed his hands,
Unflinchingly He stands,
Despite the curses of the living dead
Who loathe the Way, the Truth, the Life,
Despise the Prince of Peace, but serve the lord of strife.

"King of the Jews, come down,
If you really are God's Son!"
Blasphemed the scribes and priests and both the thieves —
Until one saw his sin,
And Jesus took him in.
Christ pardons and in paradise receives
All penitents who truly call
Him Lord: sad Peter, certain Pharisees, and Paul.

Noon blackness snuffed out day.
Then, with a mighty cry
Of "It is finished!" Christ gave up His breath.
God rent the temple veil,
Earth shook in heaven's gale,
Erupting graves of saints snapped chains of death,
While Satan viewed the scene with awe
And trembling — seemingly triumphant through the Law.

Immured within the womb
Of rock, stone blocked His tomb,
Until the angel hurled the boulder back
And Christ rose from the dead.
"Fear not," the young man said,
Whose brightness made the mourning women quake:
"He is not here — the Lord is risen!"
For Easter Day had dawned, demolishing Death's prison.

The only evidence
That ever could convince
The Thomases was what their eyes could see;
But in the breaking bread,
Christ opened visions wide
To apprehend the wondrous mystery
Ordained before the earth's foundation:
Messiah, born to die and rise for man's salvation.

"Go out and preach the Gospel,
Baptize and teach, disciple
All nations to obey My laws," Christ said.
God lifted up the Lamb
To reign at His right hand;
And He who is His Church's Living Head,
To whom all power is given,
As King and High Priest mediates for us in heaven.

And when at Pentecost
The Holy Spirit rushed
Upon them like a mighty wind, the flame
Like tongues appeared above
The head of those the Dove
Empowered to praise, in every tongue, the Name
And works of God. They prophesied,
And thousands, newborn in repentance, were baptized.

One day the trumpet blast
The King shall come at last,
When this old world dissolves in fearsome heat.
Crushed Satan from the lake
Of fire shall never break
Into that Tree-of-Life-bearing City Street,
Where is no curse or death or night,
No sorrow, tears, or pain. The Lamb is all the Light.

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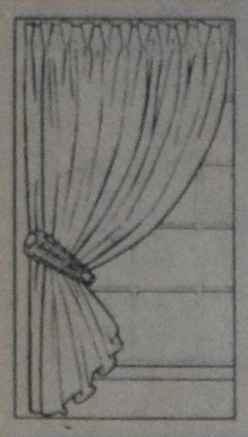

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Calgary hosts CLAC banquet

by Erna Van Niejenhuis
Calgary Correspondent

About two months ago, Co VanderLaan from the Christian Labour Association of Canada (CLAC), came to Calgary, AB with a request for three ladies to help organize a fall banquet. These ladies, together with the help of 47 other women, successfully staged a "Boerenkool met Worst en Snert" supper in the Calgary Christian School gymnasium on Saturday, November 15.

Obviously, Calgarians still enjoy a hearty Dutch meal in the company of friends. Nearly 180 stomachs were well-filled with steaming snert, mountains of boerenkool and endless links of sausages. After all this, the three dozen homemade pies still looked delicious but majority ruled that dessert be delayed for half an hour to let things settle.

To aid the digestive process, Marnie and Joachim Segger entertained us with some fine piano music. Mozart, Rachmaninoff and Chopin are not usually staple fare at CLAC banquets but the Seggers may just have started a new trend. The audience gave a standing ovation to show their appreciation of the musical talents and thereby also indicated a desire for a return engagement.

Another highlight of the evening was a speech given by Harry Antonides, Research and Educational Director for the CLAC, entitled, "A Christian union in labour's wasteland." He gave a brief history of the CLAC and its reason of existence. He stressed the need for a Christian alternative to our secular labour unions and explained how the CLAC attempts to be that alternative. He challenged the listeners to rethink the purpose of work and to restore it to a responsible human task.

The variety of the program brought together a diverse crowd. This together with good organization, made for an enjoyable and informative evening.

Antonides speaks on labour law

by Wilma Vanderschaaf
Edmonton Editor

Harry Antonides, CLAC research director, spoke to interested Edmontonians, in The King's College building on October 30. He spoke on the development of labour law. He began by illustrating that times definitely have changed. We have freedom of association which means that one is free to be a member of an association. (In practicality it might also mean that one may not have the right to not be a member in some cases.) This was contrasted with this historical fact that prior to 1872, it was illegal to be in a union and to strike.

What exactly is this trend? Is it good? Does it give more rights to more people? What does it say for where power is located? At first glance such a development seems like progress.

Mr. Antonides gave an analysis of the development of law principles. There has occurred a shift from emphasis on common law principles to statute law, or specific laws passed by legislators to respond to specific needs. The shift is from the importance of foundational principles to administrative and technical rules and regulations. A body such as the Labour Relations Board functions mainly in the latter.

Alongside this shift has been a shift from the mainstreams of capitalism and socialism to the pervasiveness of corporatism. This movement assumes two things: that people are motivated by self-interest, and that adversarial relationships work in reaching one's goal.

Therefore, in negotiations between parties and in collective bargaining, the balance of power needs to be reached. The role of the legislature, and of the law has become a way of reaching this balance of power.

As a Christian labour union, we face this dilemma repeatedly, Mr. Antonides said. When these laws are challenged or their interpretation is challenged it is not the principle which is used as basis but the technique which happens to work.

Labour Relations Boards are essential bodies in their dealing with specific labour concerns. However, their concentration of the existing state of affairs, the controlling of the balance of power, thereby neglecting the broader principles and issues of justice and defending the rights of the weak, has become a dangerous precedent for the law-makers.

The idea of the balance of power needed some clarification for me and an illustration was brought to mind. Two children are playing together; one is older and stronger and takes the most and best toys but this is met by no protest from the younger. The balance of power is intact; everything

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Food bank — providing a buffer against hunger

by T. Koopmans

Mr. Koopmans is a researcher with the Christian Farmers' Federation of Alberta.

The Mennonite Central Committee (MCC) is well-known and respected throughout the world for its efforts in world hunger relief. MCC has been involved in international relief and development for over 50 years and presently has 700 people working in 40 different countries around the globe. Carrying on a diverse range of projects and programs, MCC ranks high among the non-governmental organizations active in the struggle for justice and world peace.

One of the more recent programs initiated by MCC in Canada is the Food Bank. Based on the assumption that access to adequate food nourishment is a basic human right, the Food Bank seeks to make food available according to human need rather than ability to pay.

The Food Bank program depends upon co-operation from Canadian farmers, the Canadian Wheat Board (CWB) and Mennonite Central Committee. The concept of food banking is not new, nor is it very complicated. In ancient Egypt, Joseph, as recorded in Genesis 41, operated a Food Bank. He simply stored surplus grain from the fat years to be distributed during the lean years.

Similarly MCC Food Bank accepts surplus grain from farmers and distributes it to people in other parts of the world in great need due to drought, flood, war and other disasters.

The Canadian farmer, or any other person selling grain, can participate in the Food Bank by selling grain to their local elevator or feed mill as usual. The farmer then endorses the grain cheque to the Food Bank and sends it to them. Contributions of any grain are accepted, however all contributions are used to buy wheat from the Canadian Wheat Board. The Wheat Board collects, stores and delivers wheat to port facilities east or west as required by the Food Bank to meet a need.

For every $1 worth of grain contributed by farmers, CIDA contributes approximately $3. This money is used by the Food Bank to cover the costs of storage, freight, administration and to buy grain in addition to farmer contributions.

The reader should not be left with the illusion that a Food Bank can eliminate hunger. Food aid by itself does not stimulate the development required to eliminate poverty and dependence upon imported food supplies. However, emergency situations due to disaster or war will continue to leave people dependent on food aid. It is in such situations that the Food Bank can provide a very valuable service, giving people the breathing space they require to get back on their feet and to achieve basic self-reliance in food production.

The first grain from the Food Bank was shipped in early 1978. Some 600 metric tons were sent to India to assist victims of cyclones in Andhra Pradesh. Since then a total of 2400 metric tons have been shipped to Ethiopia, Zaire and Bangladesh. Distribution of the wheat overseas is handled by MCC through their worldwide network.

Up to this point, the Food Bank remains primarily a Mennonite program. However, MCC hopes to extend representation on the Food Bank to other Christian agencies and churches in Canada. Such a broadened base of support is important to the continued growth of the Food Bank and certainly should be encouraged. Co-operation between Christian churches and organizations must grow as we work together to fulfill Christ's command to meet the needs of the poor and to remove the stumbling blocks we place in the way of the weak.

Further information about the Food Bank is available from: Food Bank, 201 - 1483 Pembina Highway, Winnipeg, MB R3C 2C8. Tel: (204) 425-3550 or Christian Farmers Federation, 10020 — 108 St., Edmonton, AB T5J 1K6. Tel: 428-6981.

Continued...

seems to be working; no screaming, hitting, etc. However, there is no justice present. The parent (lawmaker) may wish to argue on techniques that everything is working out fine, but neither child is learning or participating in true justice. A conscious decision needs to be made to promote justice.

The principles of law have been subjected to the law as a tool for the orderly and efficient running of society. This trend is harmful and counterproductive to the cause of those organizations which base their action on principle. Awareness of this trend could help us renew our stand and in reminding our legislators of these principles and their importance.

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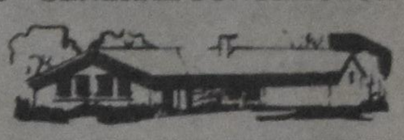

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Deacons have a major role in ministry to the elderly

by Albert Vander Mey

Mr. Vander Mey is executive director of Holland Christian Homes in Brampton, ON.

Ministry to the elderly ties in with the role of the deacon in our Reformed churches. The name "deacon" is derived from the Greek word diakonas, signifying one who serves or ministers. Deacons are representatives of Christ as the Merciful High Priest. They are ministers of God's mercy and love in Christ Jesus.

Our diaconates are far more than committees for relief work, they must relieve want and distress, but not in a mere functional way, as the government would do, but with a heart of sympathy and love, not a humanitarian sympathy and love but the love of one who serves his Lord and Master in the task assigned to him.

It has come to my attention that the churches generally lack the knowledge of the aging process and preparation for retirement, and deacons do not take a leading role in the ministry to the elderly.

Following are some facts and figures on the number of elderly people in Ontario.

Ongoing trends indicate an urgency to start planning for future needs of the elderly now. In 1976, 8.9 percent of Ontario's population was 65 years and older, it is expected that in 1990, a mere 10 years from now, 12 percent of Ontario's population will be in the 65 plus category.

This means that a 1976 elderly population of 739,000 will increase to 1,115,000 by 1990. Moreover, by 1990 there will be a 60 percent increase over the current number of persons aged 85 years and over. Women over 65 will still continue to outnumber men. More beds will be needed in homes for the aged in the near future to account for the growth in the 75 years plus population.

However, an increase in the number of beds is not the only answer. Alternatives to institutionalization should be examined. Seniors should be supported to help themselves. The family and church has an important role in determining what care options should be sought.

But let's go back to a basic question: When is a person old? Age varies from person to person. Each one of us is aging in his own manner; we may have a young heart and old eyes or a young skin and old ears. There are young 90-year-olds and old 40-year-olds. A state of mind will add years to or subtract from our chronological age, the age shown on our birth certificate.

Someone may be old at 60 while some wouldn't dream of calling himself old at 75. Some people can't find time to be old, others seem to look for the first opportunity to slip into retirement. But eventually each of us reaches the point where others (perhaps our grandchildren) think of us as old.

What are the needs of older men and women? Actually our feelings, desires and needs change very little as we go through life. To love and be loved, to do some useful work, to be a help to others, to have a place in the world, to know some degree of security, to have friends and to be in reasonably good health are the prime needs of older people, just as they are of teenagers. These needs, interesting enough, are the same for everyone, from the young child to the oldest man or woman.

Age graciously

The person who is gracious today will be gracious when she is old. Life patterns emerge slowly, but definitely. A middle aged woman once asked me, "Why do people become so cranky and hard to live with when they get old?" Actually, this is not true.

People do not necessarily become cranky and difficult simply because they have reached their later years. Rather, a person who is disagreeable has undoubtedly been that way for a long time. The person who is cranky at 70, 80 or 90, was, in all probability, cranky when he was 15 or 20. The person who, in his older years, is negative and unpleasant was probably that way when he was in his 40's and 50's. In other words, old age does not necessarily make us unpleasant. It merely takes a sharper form from the way we have been in the former years.

The dirty old man probably behaved the same way at 20 and at 40, but society either ignored that behaviour or considered that behaviour normal until the person was defined as being old. The lifestyles or the pattern of behaviour do not change but societies' definition of acceptance has changed relative to that individual. As we grow older we don't change our personalities, we simply become more and more like ourselves.

Thus what we are today is a result of what we were yesterday. Some of the nicest and radiant Christians are those who are past 70. But they do not suddenly become that way. The later years serve to cement or freeze the way we have been for many years before. The person who taught all his life will not suddenly stop teaching when he retires; he will continue to teach, to keep correcting our English, etc.

Here is the great waste that is too prominent in our society; we are not taking advantage of the experience and talents that our elderly possess.

Getting older is universal, but growing older is personal. This involves our outlook in looking ahead and planning for the future. Few, if any, solutions are available to us until we face the facts. When we dread old age we should ask ourselves "Why?" Then we can commit the basic causes to the Lord, who is able to help us face the future with confidence. Although there are many things in life we cannot control, we can, to a great extent, control our future. If we seek our best through Christ when we are young, we will be that kind of person when we grow older. Our present determines our future.

No one is a victim of time. Old age is merely the fulfillment of the tapestry that we ourselves have been weaving. God designs old age to be the Indian summer of life, the gentlest, the tenderest, the most beautiful of all of life's seasons, for He says in Isaiah 46:4: "Even to your old age and gray hairs I am the one who will sustain you. I have made you." God's special care and love for old age marks it as the Indian summer of earth's pilgrimage.

No room

Although old age should be the glow of years of gracious maturing, it would be silly to close our eyes to the problems the elderly must face. It is a fact that in many ways our present society is geared to youth. This dynamic age with its discoveries and future plans is looking to the contribution and leadership of the young. We are no longer in the age where elders are unchallenged in their authority.

Times are changing too rapidly for our elderly to grasp, and senior members of the family do not fare well in this ferment of change. Suddenly there is no place for aging Mom and Dad. The children have grown up and moved away and the old family home may be much too big for its elderly occupants. The loneliness of the old family home contrasted with the vibrance of former family joys remind us that Mom and Dad's home isn't the same as it was when the children were home.

An older person has been doing things his way for many years. It is so difficult to change, and when he moves to a home for the aged or when he moves in with one of his children, he often has no longer the "say." In a sense he gives up his security, his rights. He is now an outsider and must adapt himself to the ways of another family or the rules of the home for the aged.

Many older people find it best to live as long as possible in their own home and community. However, this is not always practical. Society becomes a threat to the elderly and they often try to withdraw themselves from society and in the same process withdraw themselves from being actively involved members of our churches.

That's why we should involve the older generation in any plans we make, otherwise we'll find that the services we provide will not be used by the elderly. Don't put on to people your own ideas, listen to the elderly and let them tell you what they want. There are enough signals given by the elderly to come to a plan of action. Let people work for themselves with each other, Don't forget that everyone feels that he is unique.

We came here from another land as pioneers. We built our own lives without much outside intrusion. We built a more complex community; Christian education, churches, clubs, etc., we moved more and more to letting others do the work and decisions for us. We must, however, stay involved in all phases and with all our people, also the elderly. If we don't know the answers, involve them to get the answers. To involve them is the success or failure of your program and for them it's the dignity and justice or the lack of it.

I have worked for years with high priced institutions or highly paid professionals, and we have failed time and again to change the behaviour or attitudes of the elderly. The reason is that it isn't the program or the institution but what makes the change in the elderly's life is human involve-

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ment is important. They have earned the right of involvement through their own experience and contributions.

It must be a difficult thing to sit back after a lifetime of involvement and listen to someone say, this is what I am going to do for you. But the success of a program is if I can do it *with* you. Integrate the elderly back into society.

This will create two kinds of results. One is to sustain the lives of people the way they can understand and appreciate and secondly the use of a valuable human resource in the community, instead of saying: "You have done your bit, thank you very much and now reap your rewards."

But rewards are your continuing involvement not separation or retirement. It won't be easy to involve the elderly, and it will slow down the speed you had set for your program, and you'll run into all kinds of opposition, but once they see that the program will benefit them they'll stand behind it.

Planned retirement

Older adults can be strengthened to face and enjoy the challenge of retirement living. The final quarter of one's life can be filled with satisfying learning, gratifying service to others, fresh friendships and even a totally new lifestyle.

In Europe it is not uncommon to have retirement planning classes, this may be done by inviting speakers on particular retirement subjects. A typical retirement program could include such items as:

—*Changing lifestyles:* The loss of the work role, smaller income, retirement is "half the income with twice as much husband," changing family relationships and responsibilities, the beginning impairment of hearing and sight.

—*Wills and estates:* Why a will is important and what is all involved.

—*Health:* Why mental health is important in retirement; physical health and how to take care of one's self; emotional stability with the advance of old age; nutrition and exercise needs.

—*Leisure time:* How to use the rest of those free hours after one has done the promised reading and fishing and travel. Developing satisfying hobbies, belonging to organizations, creating new friendships and social contacts.

—*New Careers:* I would hope that retired people would offer their services to a volunteer service.

—*Social services:* Where to get help, how to apply, where to find special programs, how to apply for senior housing, etc.

Retirement and old age must be accepted. The elderly have to give up all sorts of things and accept the prospect of death while remaining as active, as sociable and as friendly as they can, despite an unavoidable measure of loneliness. They must learn to use leisure time profitably, take up new interests, interest themselves in young people and new ideas. For its part, society must restore to the old, their sense of their own value as human beings, and make them feel they are really accepted.

Widowhood

Widowhood is also a kind of retirement, the retirement of the woman from her job as a wife. And, in addition to the emotional shock of separation, there is always considerable disturbance in the social and personal life of the surviving partner, their good friends that they had together show her a lot of sympathy, especially in the early days, but they do not invite her to their houses like they used to, and hardly come to see her.

A whole stream of life has dried up, and she depended on it so much. She is no longer up to date with what is happening in the political, social and cultural world in which they took such an interest. Widowhood is indeed a painful retirement for her.

Some of the problems faced by the elderly can be tackled by the deacons. I have already mentioned the retirement programs but the most crying problem is loneliness. You can experience the loneliness of our elderly nearly every day if you want to. Look at the elderly widows and widowers, who at the time when their partner is taken away, are surrounded with friends, their children, brothers and sisters in the Lord. But once the mourning period has past (as we interpret it), loneliness sets in and that's the biggest enemy of all, and we are partly to blame for this.

We do not visit our elderly enough, and when we do, we don't really listen, we talk and talk, but for a change let them do the talking, give them the chance to express themselves. The old person who has felt himself to be left out and sometimes a reject of society, of no interest to anyone, feels himself rehabilitated, because his visitor listens to him so attentively and attaches such importance to all he says.

Most of us are in the full flood of life, and our lives absorb us to such an extent that we live as if it must last forever. We know very well that this is not the case. Under present rules we even know perhaps the exact day when we will retire. But we do not care to think too much about it.

Retirement? Plenty of time to think about that later? Do we realize that the average number of retirement years for man are 15 and for women even greater. We hope that they will be good years, but we also know that there will be trying times, bereavement no doubt, possible infirmities. But at least avoid those problems that are avoidable.

What we need are people who will devote themselves to a greater personal relationship to our elderly. Men who see the contrast between wealth of our technological progress and the poverty of our personal relationships, and who will try to improve the latter.

In summing up I would like to express what I think the church should do for our elderly generation:

1. We should not forget our elderly in our daily prayers and the congregational prayers.

2. It would not harm it at all if some of the sermons would point to the problems of the aged.

3. When changing or renewing procedures in the church, listen first to the elderly's thoughts and advice.

4. Do not forget to visit the healthy elderly, too often we concentrate on the sick.

5. Stimulate the congregation in organizing aid for the aged who need help and the lonely in order to make their lives more pleasant.

6. Stimulate the healthy elderly to help you with this.

7. Do not shy away from calling elderly to the office of deacon or any other church committees. In order to achieve a better Christian society you should involve the elderly.

8. If an elderly person cannot go to church, look into the possibility of a telephone connection with the church, so they can join the church service at the same time. This is much nicer than the usual tape.

9. The church has a great task in homes for the aged.

10. When teaching our young people, they should be taught that care for the aged starts with the younger generation.

Deacons are challenged as ministers of mercy to the responsibilities God places before you while you are still here on earth. Today our ideas about aging are changing. Old fashioned concepts are being discarded. The later years are no longer years of resignation, they can be years of harvest. Our life span has extended but even more exciting is the challenge to make these added years creative and happy.

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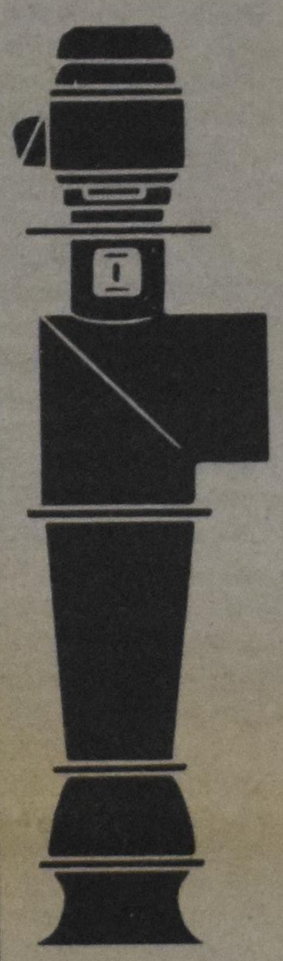

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PERSOVERZICHT

• Er was teleurstellend nieuws voor Zijne Majesteit. Een publiek opinie onderzoek wees uit dat men in Canada hoe langer hoe meer tabak begint te krijgen van het geharrewar tussen Ottawa en de provincies. Men staat over het algemeen niet zo stevig meer achter Trudeau. Voeg daarbij het feit dat ook in Engeland de vragen over onze grondwetherziening beginnen toe te nemen en de voorspelling van onze prime-minister dat het hele zaakje in de zak zou zitten bij 1 juli ziet er niet zo betrouwbaar meer uit. Bovendien ging de rente weer omhoog en in het parlement nam vooral de N.D.P. een loopje met het Liberale financiele bewind. Het was een jaar geleden dat Crosbie zijn beruchte begroting indiende. De N.D.P. kwam met woordelijk dezelfde motie van wantrouwen op de proppen.

• Zeker om zich wat te verzetten tegen al dat binnenlands gekritiseer gaat Zijne Majesteit maar weer wat reizen volgende maand. Hij zal in veertien dagen even de volgende landen bezoeken: Oostenrijk, Algerie, Nigerie, Senegal, Brazilie en Mexico. Voor een man van boven de zestig is Trudeau niet voor een kleintje vervaard als het op diplomatieke reizen aankomt. Hoewel natuurlijk niemand dat zou toegeven ziet de Progressive Conservative partij om naar een nieuwe leider. U kunt dat alleen maar lezen in *Calvinist Contact*. Ontario's premier Davis is iemand die er waarschijnlijk wel voor te porren zou zijn. Maar hij wil eerst een goed figuur slaan door de provinciale verkiezing in het voorjaar te winnen.

• Ontario's fruitkwekers beklaagden zich over het feit dat de supermarkets zo maar eventjes pakweg 115% op de prijs van hun ingekochte fruit gooiden. Niet mis hoor, de appeltjes worden duur betaald.

• De olie-maatschappijen maken ook allerlei sputterende gebaren. Ze trekken zich terug van voorgenomen olie-ontginningen omdat er volgens zeggen niet genoeg financiele muziek in zit. Dat lap ik maar aan mijn laars want wie zich de meest recente financiele verslagen van die maatschappijen herinnert weet wel dat ze wel een stootje kunnen verdragen. Het lijkt meer op chantage als je 't mij vraagt.

• Alle ogen waren gericht op de situatie in Polen. Pravda het officiele Russiese persorgaan gaf een mooi nummertje weg waarin de bezetting van Afghanistan verdedigd werd. Er waren ook andere politieke propaganda artikelen die bij voorbaat Russiese interventie in Polen schenen goed te praten. Russiese legereenheden verzamelden zich aan de Poolse grens. De NAVO landen echter lieten ook hun tandvlees zien en Luns verklaarde in duidelijke woorden dat het Westen geen verdere Russiese bezettingen zou gedogen. Amerika dirigeerde verkenningsvliegtuigen naar West Duitsland om op de hoogte te blijven met troepenbewegingen aan de Poolse grens. Je houdt je hart vast.

• Reagan heeft alvast acht van de vijftien kabinetsleden benoemd en voorgesteld. Het waren allemaal bovenste beste brave broeders die hem flink geholpen hadden tijdens de verkiezingdperiode.

Amnesty International heeft zich via de Verenigde Naties tot 43 regeringen gewend in een poging om de Zuid-Koreaanse demokraat Kim van de doodstraf te redden.

• En zo gaan we straks het ouwe jaar maar weer uitzitten. Bij het slaan van de klok geven we elkaar een zoen en zeggen „Gelukkig Nieuwjaar," we zijn echter naar het wereldnieuws te oordelen, nog steeds een volk dat in duisternis wandelt. Er is maar een hoop: we hebben het licht zien opgaan. Genade spreidde haar morgenrood over de wolken van onenigheid en vijandschap. Een blijkende morgenster is helder schijnend aan de hemel verschenen. Eens zal op de grote morgen het nieuws er anders uitzien.

Carl D. Tuyl

Dagboekmensen

Toen we een poosje geleden bij vrienden gelogeerd waren en na een korte nacht samen om de ontbijttafel zaten vroeg ik na de maaltijd om de bijbel om samen de maaltijd te beeindigen. Ik vroeg dat omdat het hoofd van het gezin niet bij het ontbijt aanwezig kon zijn. De gastvrouw kon de bijbel niet zo gauw vinden, en zei — verontschuldigend — ach, we lezen tegenwoordig niet meer uit de bijbel bij de maaltijden. Ik weet eigenlijk niet eens wanneer we daarmee opgehouden zijn. Bij de volgende maaltijd kwam ze aandragen met drie dagboeken, en zei: wij zijn dagboekmensen! Ik zei toen: het leek me altijd een goede gewoonte om na een maaltijd samen Gods Woord te lezen. Het blijft tenslotte waar dat de mens niet alleen van brood moet leven. En je moest eigenlijk een goede gewoonte alleen afschaffen als je er een betere voor in de plaats gevonden hebt. Trouwens, de dagboeken geven bijna altijd een Schriftgedeelte aan, dat bij de dagboekmeditatie gelezen behoort te worden. De opzet is van meetaf geweest: de bijbel plus het dagboek.

In het gesprek bleek het echter dat het lezen van het dagboek, eenmaal per dag, zonder de begeleiding van een schriftlezing, het enige contact was dat dit gezin had met een tekst uit het Woord van God. Het was niet zo dat men een andere tijd van de dag bestemd had om de bijbel te lezen, een tijd die wellicht beter zou zijn voor een bestuderen van het Woord van God dan de minuten die men gewoonlijk na een maaltijd voor het lezen van de bijbel bestemd heeft, omdat ieder weer vaak aan tijd gebonden — zijns weegs gaat. Ik zou me kunnen voorstellen dat er bijbellezers zijn, die zeggen: dat lezen na de maaltijd, vooral als er kleine kinderen rondom de tafel zitten, komt niet zo goed tot zijn recht. Men leest daarom maar een klein gedeelte, en als men kinderen heeft, uit de kinderbijbel, doch „we nemen er later — voor het naar bed gaan — de tijd voor om rustig Gods Woord te lezen, en dan steekt het niet op vijf minuten." Zelfs iemand die zo spreekt met een kern van waarheid zal toch het lezen van de Schrift na de gewone maaltijd niet afschaffen, omdat het echt zulk een goede gewoonte is. Ook de kinderen weten dan bij het opgroeien heel goed: we lazen thuis altijd, bij elke maaltijd uit de bijbel. En waarom zouden zij er dan mee ophouden? of op zijn best ‚dagboekmensen' worden?

Vanwege het grote gevaar dat bijbellezers dagboeklezers worden zijn er ook in onze kring nogal wat mensen die niet zoveel op hebben met dagboeken. Ze vinden dat maar wat tweederangs materiaal. Er gaat niets boven de bijbel, het Woord van God zelf. En er zijn ook inderdaad, gelukkig, nog heel wat gezinnen die er niet aan zouden denken om de bijbel te laten vervangen door een dagboek. Stel je voor! Niets gaat immers boven de bijbel. Als er lezers zijn die met onze gastvrouw eerlijkheidshalve moeten zeggen: „wij zijn dagboekmensen," dan moet u maar meteen het besluit nemen en de bijbel in uw gezin weer in ere herstellen. Gods brood en Gods Woord moeten samen op onze tafel gevonden worden. Als u dan daar naast nog de mening van iemand over een tekst wilt vernemen, lees dan een meditatie uit „Today," „Daylight," „On Your Way Rejoicing," of uit de volgende boeken die ik ter recensie ontving: Een Hollandse „Dagwijzer" van Ds. Thijs Weerstra, bijbels dagboek, uitgave van Kok, Kampen. Een boek met meditaties van Dr. A. Kuyper verschenen in 1908: „Nabij God te zijn," vertaald in het engels door Dr. J.H. DeVries, en uitgegeven door G.R. Welch Company, Ltd., Toronto, Ont., met de titel: „To Be Near unto God," prijs $9.95. Het is een deel van Giant Summit Books van Baker Book House, Grand Rapids, Mich. And the 54th printing of the Golden Book of Oswald Chambers „My utmost for His Highest" een klassieke uitgave, eveneens van G.R. Welch Company Ltd., Toronto, prijs $5.95. Ook nog een van Al Bryant die u dagelijks wil laten mediteren met de beroemde F.B. Meyer.

Behalve de dagboeken van onze eigen mensen, die ik reeds noemde, ziet u dat er genoeg dagboeken op de markt zijn om een keus te maken.

Dagwijzer, geschreven door Ds. Thijs Weerstra, die in Nederland geen onbekende is. Hij is sinds mei 1978 evangelisatiepredikant van de gereformeerde kerk van Brussel en schrijft in het Centraal Weekblad een rubriek voor jongeren. Op die rubriek wordt vaak gereageerd ook door ouderen. En al die mensen speelden op de achtergrond mee toen de auteur dit dagboek samenstelde. In het voorwoord legt Weerstra zelf de titel uit: „Op reis kunnen wij het niet stellen zonder richtingwijzers. Een autotocht zonder wegwijzer moet wel uitlopen op dwaalwegen. Zo kunnen wij onze levenstocht niet maken zonder het Woord van God, onze dagwijzer. Dit boekje met voor elke dag een tekst, een meditatie en een bijbelgedeelte, wil voor u een dagwijzer zijn. We gaan van dag tot dag met de bijbel het jaar door. De omgang met de bijbel moge u elke dag wijzer maken. Daar wil deze dagwijzer een hulpmiddel bij zijn: bladwijzer en vingerwijzing."

Na de meditaties van deze dagwijzer gelezen te hebben moet ik zeggen dat het waar is wat op de flap van de boekomslag staat: „Dit boekje bevat korte ‚richtingaanwijzers' voor elke dag, ongekunsteld en recht op het hart, met een fraai en zorgvuldig taalgebruik." Het dagboek is fris geschreven, in up-to-date Nederlands, en het wijst steeds op de verlossing in Christus.

Ik geef u er een voorbeeld van. Over ons leven wordt een boek opengedaan. U behoort dan te lezen Openbaring 20:11-15, en vooral vers 12 — „en ik zag de doden, de groten en de kleinen, staande voor de troon en er werden boeken geopend. En nog een ander boek werd geopend, het boek des levens; en de doden werden geoordeeld op grond van hetgeen in de boeken geschreven stond, naar hun werken."

Er bestaat een oude Joodse opvatting, dat er bij God twee boeken zijn. In het ene boek staan de wetsvervullingen van de mensen, de goede daden dus; in het andere boek staan de slechte daden, wetsovertredingen. Welk boek zal dikker zijn? Er is een kerkelijk lied uit de Middeleeuwen, een heel ernstig en aangrijpend lied over het laatste oordeel. Dat lied, dat ook in het Liedboek voor de kerken is opgenomen, heet Dies irae. Dag van Gods toorn.

Dag des oordeels, dag des Heren.
Alles zal tot as verteren, zoals de
profeten leren.
Dag van schrik die aan zal breken als de
Rechter recht zal spreken
en het kwaad op aarde wreken.
De bazuinen zullen schallen door het
dodenrijk en allen
voor de troon ter neer doen vallen.
Dood en schepping zullen beven, als de
mens verrijst ten leven,
als hij rekenschap moet geven.
En dan wordt het boek gelezen
en de wereld wacht vol vrezen
hoe het vonnis wordt gewezen.

Wij zouden nergens blijven, als er ook niet nog een ander boek open werd gedaan: het boek des levens waarvan God de auteur is. Wij kladden de boeken van onze levensdaden vol met inktvlekken en stijlfouten. Als er een d moet staan, schrijven wij een t en als er een t moet staan, schrijven wij een d. In plaats van de d van dienst, deemoed en dankbaarheid schrijven wij de t van terreur, twijfel en traagheid. In plaats van de t van trouw, tact en toewijding schrijven wij de d van doodzonde, dorheid en domheid. Wij gaan buiten Gods boekje, wanneer wij ons niets aantrekken van de verantwoordelijkheid en de roeping die God ons gegeven heeft. Maar wie in de naam van Jezus Christus God vraagt om ontferming en vergeving, mag er zeker van zijn, dat zijn naam door God foutloos wordt opgeschreven in het levensboek.

Deze dagwijzer is uitgegeven door J.H.Kok , Kampen, 1979, degelijk gebonden, handig te hanteren, en prettig om te lezen. Wat de inhoud betreft, zij zal door velen op prijs worden gesteld.

J. VanHarmelen

Zingen rondom de jaarwisseling

door H. Algra

(Friesch Dagblad) — Heel lang was er een gezang, dat steevast op het repertoire stond op oudejaarsavond in de Nederlandse Herv. kerk. Het was het gezang voor die avond, gedicht door Rhijnvis Feith (1753-1823). Voor de Franse tijd was hij patriot, en na 1813 net als Van der Palm en zovele anderen Oranjegezind. Een beetje overdreven zelfs, zodat Bilderdijk, die altijd een Oranjeklant was geweest, hem er eens om heeft bespot. Maar dat is nu niet aan de orde.

Feith was dichter en prozaschrijver en zijn verhalen zijn zo sentimenteel, dat ze tot vrolijkheid leiden, als er in de kias nog eens uit wordt voorgelezen. Maar van hem is het gezang: Uren, dagen, maanden, jaren enz. En — in zijn dichtbundel staat er boven — Nieuwjaarslied. In de bundel Evangelische Gezangen staat het evenwel te boek als Oudejaarslied.

Velen kennen de tekst niet meer, en die drukken we daarom hier af:

Uren, dagen, maanden jaren
Vliegen als een schaduw heen.
Ach, wij vinden, waar wij staren,
Niets bestendigs hier beneen!
Op den weg, dien wij betreden,
Staat geen voetstap, die beklijft,
Al het heden wordt verleden,
Schoon 't ons toegerekend blijft!

Voorgeslachten kwijnden henen,
En wij bloeiden op hun graf;
Eens zal 't nakroost ons bewenen,
't Menschdom valt als blaadren af.
't Stof door eeuwen saamgelezen,
Houdt hetzelfde graf bewaard.
Buiten U, o eeuwig Wezen!
Ach, wat is mensch op aard!

Maar door U aan 't niet onttogen,
Liet Uw gunst hem niet alleen,
Godlijk Licht omscheen zijn oogen
En zijn nietigheid verdween.
Onder Uw genadeleiding
Wordt hem deze levensbaan
Slechts ontwikling, voorbereiding
Tot een eindeloos bestaan.

Dat de tijd hier 't al verover
Aan geen tijdperk hangt mijn lot
Gij, Gij blijft mij altijd over,
Gij blijft eindeloos mijn God.
Welk een ramp mij hier ook nader,
'k Vind in U mijn rustpunt weer.
Gij blijft in Uw Zoon mijn Vader
Wat verander, wat verkeer.'

Vader, onder al mijn nooden,
Vader, onder heil en straf,
Vader, ook in 't rijk der dooden,
Vader, ook in 't zwijgend graf.
Waar ik ooit verandring schouwe,
Gij, o God, houdt eeuwig stand.
Ook mijn ziel rust op Uw trouwe,
Sluimert in Uw Vaderhand.

Snelt dan jaren, snelt vrij henen
Met uw blijdschap en verdriet.
Welk een ramp ik moog beweenen,
God, mijn God, verandert niet.
Blijft mij alles hier begeven,
Voortgeleid door Zijne hand
Schuw ik uit dit nietig leven
In mijn eeuwig Vaderland.

Op de Synode van de Gereformeerde Kerken, die in 1920 in Leeuwarden werd gehouden, is een voorstel ter tafel geweest, om 'n aantal gezangen in te voeren. Dit werd o.a. bepleit door ds. Lucas Lindeboom, toen professor aan de Theologische Hogeschool in Kampen. Hij en zijn medestanders hadden — als voorbeeld — een aantal liederen aangeboden, die in zo'n Gereformeerde bundel een plaats zouden kunnen krijgen. Daar was ook het Nieuwjaarslied van Rhijnvis Feith bij maar de commissie had veiligheidshalve de laatste regel van de eerste strofe gewijzigd, omdat daar anders vermoedelijk kritiek op zou komen.

Schoon 't ons toegerekend blijft," dat is immers in strijd met de belijdenis van de vergeving der zonden.

Daarom had de commissie er van gemaakt:

„Waarvan slechts de heugnis blijft..."

Maar deze wijziging bezweek onder de ironische beschouwingen van dr. J.V. de Moor.

Van de invoering van een gezangenbundel is trouwens toen helémaal niets gekomen.

Feith's lied wordt nog gezongen! In het liedboek van de kerken ontbreekt het gedicht van Feith. Er zijn betere voor in de plaats gekomen. Daarover straks meer.

Maar het „Uren, dagen, maanden, jaren," wordt nog wel gezongen. Namelijk in Engelse vertaling.

De Christian Reformed Church in de USA en in Canada heeft namelijk een Psalter Hym Hymnal met 493 nummers en daarin komt onder nummer 474 een vertaling voor van het lied van Rhijnvis Feith. De leden van deze kerkgemeenschap zijn in hoofdzaak afkomstig van immigratie uit Nederland en daarom is het niet zo'n wonder, dat dit lied bij de jaarwisseling in gebruik is gebleven.

In het Psalter Hymnal zijn het evenwel maar vier verzen. Het eerste, vijfde en zesde vers zijn vertaald, maar voor vers 2 en 3 en 4 is een nieuw vers in de plaats gekomen, dat in een andere toon is gezet dan dit gedeelte van Feith. Het spreekt meer van zonde en vergeving.

Ook voor dat omstreden: Schoon 't ons toegerekend blijft heeft de vertaler een aanvaardbare oplossing gevonden. Al het heden trekt naar het verleden, maar de pagina van het heden wordt daarbij niet uitgewist.

Voor belangstellenden, die Engels hebben geleerd, hier de laatste strofe:

Speed along, then, years and ages;
With your gladness and your pain;
E' en when deepest sorrow rages,
Faithful will our God remain;
Though all earthly friends forsake us,
Guided by His loving hand
To His heart we'll aye betake us,
Looking toward our fatherland.

We blijven nog even bij het liedboek van de Christian Reformed Church. 't Begint met de psalmen, en die nemen 310 van de 493 nummers in beslag.

Toch kent men in Amerika ook maar 150 psalmen.

Om dit goed te begrijpen, letten we op de aanbeveling, welke nummers bij bepaalde gelegenheden kunnen worden gezongen.

Bij de jaarwisseling b.v. no. 176. Zoeken we dat op, dan blijkt er boven te staan: psalm 90.

Dat vinden wij ook bij uitstek een psalm, geschikt voor de jaarwisseling en toen de Gereformeerde Kerken in Nederland nog geen gezangen hadden, stond psalm 90 op oudejaarsavond steevast „op het bordje."

Lied 176 dus, dat is psalm 90. En hoe begint dit lied? O God, our help in ages past....

Het is de bekende hymn van Isaac Watts: O God, die droeg ons voorgeslacht . . . Maar dit lied is inderdaad geinspireerd door psalm 90 en daarom heeft de Christian Reformed Church het opgenomen als een van de vier door haar uitgekozen bewerkingen van psalm 90. In het Nederlandse liedboek der Kerken is het lied van Watts evenwel als no 397 opgenomen onder de liederen of gezangen.

Het liedboek van de Christian Reformed Church heeft onder de psalmen veel meer liederen opgenomen, die wij bij de gezangen zouden rekenen. Zo staat onder de titel psalm 46 een vertaling van het

Vervolg op pag. 18

Mijn wens is dat de vreugdevolle boodschap,: „Ere zij God in de hoge en vrede op aarde voor alle mensen", nog is als in het land van Bethlehem, en u allen vrede en liefde brengt tijdens de feestdagen.

Ik hoop ook dat het Kind Jezus u en uw familie mag zegenen en leiden in het nieuwe jaar.

STEPHEN B. ROMAN
Chairman of the Board

DENISON MINES LIMITED
TORONTO, CANADA

Kerkvolk

door Drs. N. Scheps
in Kerknieuws

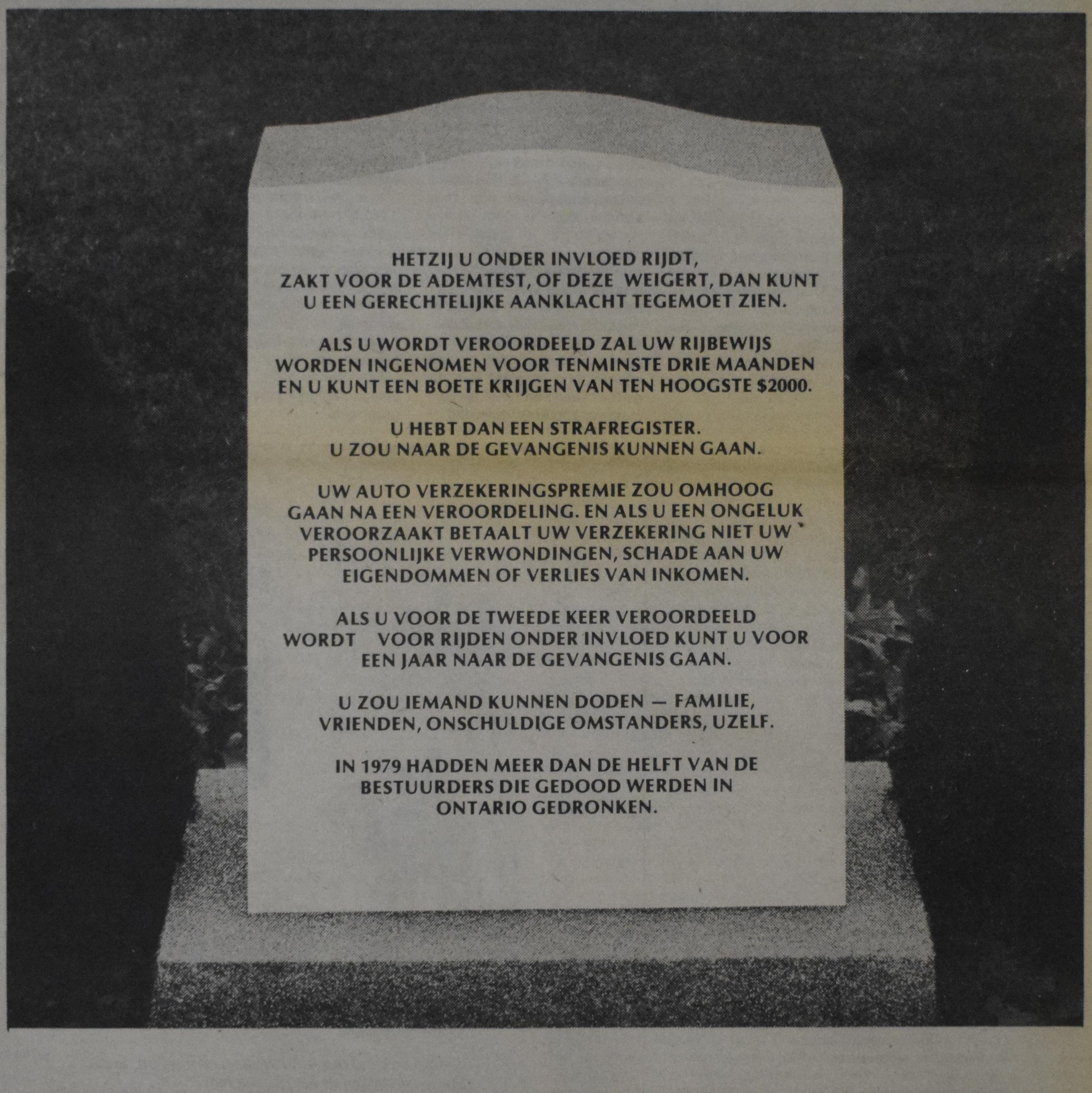
Af en toe hoor of lees ik het woord kerkvolk. Ik heb wat tegen die term. En dan niet in de eerste plaats, omdat het in de Woordenlijst van de Nederlandse taal en in mijn van Dale niet voorkomt, maar vooral omdat het niet in de Bijbel staat. De Bijbel kent het woord kerk niet en kent dus ook het woord kerkvolk niet. Ik weet wel dat de gelovigen in de Bijbel het volk van God worden genoemd. Ik weet ook dat de Bijbel termen kent die een collectivum aangeven. Maar dan wordt er gesproken van gemeente. Dat is de term die de Bijbel bij uitstek gebruikt voor de gelovigen samen. De Bijbel noemt de gemeente nooit een massa, een menigte - omschrijvingen die van Dale voor het woord volk geeft.

Kerkelijke vergaderingen zullen het woord officieel ook nooit gebruiken. Wat zoudt u ervan vinden als een kerkeraad zou laten afkondigen: de kerkeraad deelt aan het kerkvolk mee enz. Maar waarom mogen leden van zulke vergaderingen zich dan wel van die uitdrukking bedienen? Soms doen ze dat vertederend (het kerkvolk zingt die liederen zo graag) soms denigrerend (het kerkvolk begrijpt dat niet), maar er zit vaak wat elitairs in: ik hoor daar niet bij. Als dat woord in een vergadering wordt gebruikt, zou de voorzitter even de behandeling van het agendum moeten onderbreken om 1 Petrus 2:9 voor te lezen. U weet wel: ‚een uitverkoren geslacht, een koninklijk priesterschap, een heilige natie, een volk Gode ten eigendom.' De gemeente is geen kerkvolk, maar een volk Gode ten eigendom.

Vervolg van pag. 17

Lutherlied: God is our refuge and our strength, a Helper ever near us.

Het is bekend, dat dominee Isaac Watts, een tijdgenoot van de Stadhouder-koning Willem III en een warm medestander van deze vorst, honderden hymns heeft gedicht. Meer dan 6700 zijn van hem bewaard gebleven. In het hymnbook van de Anglicaanse kerk zijn er elf van opgenomen. Maar de BBC heeft voor haar godsdienstige uitzendingen een eigen hymnbook samengesteld, waarbij ook aandacht is geschonken aan de liederen van de vrije kerken in Engeland. Vandaar, dat in dit BBC-Hymnbook 21 liederen van Watts voorkomen. Het Nederlandse Liedboek der Kerken heeft er 5.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ZAKT VOOR DE ADEMTEST, OF DEZE WEIGERT, DAN KUNT
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VEROORZAAKT BETAALT UW VERZEKERING NIET UW
PERSOONLIJKE VERWONDINGEN, SCHADE AAN UW
EIGENDOMMEN OF VERLIES VAN INKOMEN.
ALS U VOOR DE TWEEDE KEER VEROORDEELD
WORDT VOOR RIJDEN ONDER INVLOED KUNT U VOOR
EEN JAAR NAAR DE GEVANGENIS GAAN.
U ZOU IEMAND KUNNEN DODEN — FAMILIE,
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IN 1979 HADDEN MEER DAN DE HELFT VAN DE
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THANKS

ROMKEMA: We wish to thank our children, grandchildren, relatives and friends for making the celebration of our 50th Wedding Anniversary such a happy and memorable occasion. We praise the Lord for all his blessings. Ruurd and Rinske Romkema,
Rexdale, ON.

TUININGA: We deeply appreciate and thank everyone of you for the cards, letters and phone calls we received in remembrance and celebration of our 40th Wedding Anniversary. It is a wonderful experience to have so many friends and relatives join us in praise to the Lord for his great mercies over us for the past 40 years. To one and all we wish a most blessed Christmas and New Year.
Rev. and Mrs. Cecil Tuininga.

ZEE: Mr. en Mrs. Frank Zee (nee Prins) betuigen hiermede hun oprechte dank voor de zeer vele brieven en kaarten ter gelegenheid van hun 65 jarige echtvereniging ontvangen. We hebben deze dag gevierd met onze kinderen en hun gezinnen en God de dank en de eer gegeven voor de vele zegeningen ons geschonken in al die jaren. Tevens wensen we al onze familie en vrienden een gezegend Kerstfeest en een voorspoedig Nieuwjaar.
Red Deer, AB

BIRTHS

KLEIN-GELTINK: "Lo, sons are a heritage from the Lord" (Psalm 127:3a).
With great joy we, Gerald and Rita, announce the safe arrival of our first born, BRIAN JOHN, on November 23, 1980, weighing 7 lbs. 15 oz. Another grandchild for Mr. and Mrs. Bert Dunnewold of Truro, NS, and for Mr. and Mrs. John Streutker, Woodstock, ON.
43 Fourth Ave., Cambridge, ON N1S 2E2.

SCHOTSMAN: John and Pauline (nee Vanderkruk) thank the Lord, the giver of life, for the safe arrival of their third child, PAULINA DANIELLE, born December 5, 1980. A little sister for Melanie, and Alisha. 3rd grandchild for Mr. and Mrs. J.D. Schotsman and 45th grandchild for Mrs. C. Vanderkruk Sr.

VISSER: With joy and thankfulness to God, Philip and Shirley Visser (nee Heyns) proudly announce the birth of our first child, a son, NATHAN PHILIP, born on great-grandma Heyns' birthday, December 1, 1980. Nathan is the first grandchild for Mr. and Mrs. W. Heyns, Owen Sound, and the second grandchild for Mr. and Mrs. C. Visser, Woodstock. He is also the first great-grandchild for Mrs. B.H. Heyns and second great-grandchild for Mrs. G.S. Visser and Mr. and Mrs. J. Zevenbergen.
Address: 355 4th Ave. S.W., Owen Sound, ON N4K 5Y1.

BIRTHS

VANDENBERG: Dennis and Linda (nee Koole) are thankful to God for the blessing of a beautiful baby girl, RENEE ELIZABETH, 7 lbs. 13 oz., on November 25, 1980. A welcome sister for Justin and Daniel. A granddaughter for Mr. and Mrs. Marinus Koole of Jordan Station, and Mr. and Mrs. Adrian Vandenberg of Stoney Creek.
Home address: 291 Erie Ave., Brantford, ON N3S 2H7.

MARRIAGES

JANSEN-ZANTINGH: Mr. and Mrs. Lilburn Jansen of New Sharon, IA and Mr. and Mrs. Joe Zantingh of Smithville, ON are pleased to announce the forthcoming marriage of their children, KIM and RON on Friday, January 2, 1981 at 5:00 p.m. in the Calvary Chr. Ref. Church, Pella, IA.
Future address: Box 195, Dordt College, Sioux Center, IA 51250.

KOOGER-GESCH: Mr. and Mrs. C. Kooger and Mr. and Mrs. W. Gesch are happy to announce the marriage of their children, GWENDY and KEVIN. The ceremony will be held, the Lord willing at 6:30 p.m., December 27, 1980 in the Lindsay Chr. Ref. Church, Rev. H.A. VanderWindt officiating.

ANNIVERSARIES

1936 1981
Rotterdam Toronto
With great joy and thanksgiving to our Lord, we announce the 45th Wedding Anniversary of our parents and grandparents,

PIETER and PIETERNELLA
DE JAGER (nee Belder)

on January 8, 1981, D.V.
John 6: 21a: "Then they willingly received him into the ship."
May our heavenly Father continue to bless mom and dad with his loving care in the years to come.
Their thankful children:
Family Boers;
Anita & Ralph — engaged
Helen
Jennifer
— Toronto
Family deJager;
Peter
Theo
Femma
— Kingston, ON
Open house at 2nd Chr. Ref. Church of Toronto, 259 Albion Rd., Weston, ON on Saturday, January 10, 1981 from 3 - 5 p.m.
Home address: 24 Lockheed Blvd., Weston, ON M9P 2H6.

On December 30, 1980, we hope to celebrate the 50th Wedding Anniversary of our parents, and grandparents,

LAWRENCE and HILDA
LUTGENDORFF

We thank the Lord with them for his many blessings and pray that he will continue to be with them.
With love and congratulations from:
John, Tineke, Larry, Marilyn Lutgendorff — Brampton, ON
Itie, John, Burt, Heather, Peter, John, Humphrey Vos — Navan, ON
Sam, Hilary, Sammy Lutgendorff — Maxwell, ON
Alan, Margaret, Lawrence, Daniel Lutgendorff — Red Deer, AB
Open house will be held on December 27, 1980 from 2:30 - 4:30 at the John Knox Christian School, 82 McLaughlin Rd., Brampton, ON.
Home address: 220 Steeles Ave. W., Apt. #1612, Brampton, ON.

ANNIVERSARIES

1931 January 21 1981
Rotterdam Edmonton
With joy and thanksgiving to the Lord, we announce the 50th Wedding Anniversary of our parents, grandparents and great-grandparents,

ALBERT and ANNA DEN OTTER

May the Lord continue to bless them and keep them in his care.
With love and congratulations:
Albert & Coby Den Otter — Edmonton
Job & Sini Den Otter — Edmonton
Morris & Rita Den Otter — Edmonton
Betty & Hans Huizinga — Edmonton
Andy & Dini Den Otter — St. John's
John & Margaret Den Otter — Ottawa
22 grandchildren and 2 great-grandchildren

Open house on January 24, 1981 in Third Chr. Ref. Church, 14323 - 107A Ave., Edmonton, from 2 - 5 p.m.

Home address: 6523 - 112A St., Edmonton, AB T6H 4R4.

1955 December 17 1980
With joy and thankfulness to the Lord, we are proud to announce the 25th Wedding Anniversary of our parents,

ANTON and MARY HANEMAAYER
(nee Voogd)

on December 17, 1980. We pray that the Lord will continue to bless them in their lives together.
Evelyn & Martin; Ryan
Margaret
Debbie & Rudy
John
Home address: 12 Carn Castle Gate, St. Catharines, ON L2P 5V4.

Zevenhuizen Aylmer
1950 December 14 1980
We gave thanks to God with our parents and grandparents,

LEEN and INY KRYGSMAN

that they celebrated their 30th Wedding Anniversary. We pray that the Lord may continue to bless them as richly as he has done in the past.
Love from:
Elly & Hank VanAlten; Jonathan — Sarnia, ON
John & Trudy; Julie, Nicholas, Elizabeth — Mississauga, ON
Pauline — Aylmer, ON
Marjorie & Jake Pasma; Christy, Michel, Laurie — London, ON
Len & Pam — Lansing, MI
Helen — Toronto, ON
Hubert & Nancy — Edmonton, AB
Peter — Calvin College
Mary Jane
Rick
Erica
Alex
Carolyn
R.R.#7, Aylmer, ON N5H 2R6.

1955 December 23 1980
"Let the light of your face shine upon us, O Lord" (Psalm 4:6).

With gratitude and thanksgiving to the Lord we like to share with you the joy and happiness of our parents' 25th Wedding Anniversary.

REV. JELLE and ALY NUTMA
(nee Brouwer)

May the Lord grant them strength and health to continue their tasks in his kingdom.
With love and congratulations from their children:
Harry & Miriam — Thunder Bay, ON
Sid & Alice — Wyoming, ON
Margaret & Dick Klok (fiance) — Tabor, AB
Faith — at home
Andrew — at home
Home address: R.R.#2, Thunder Bay, ON P7C 4V1.

Share your family news with our C.C. readers!

ANNIVERSARIES

1941 January 3 1981
With praise and thanksgiving to our Lord, we wish to announce the 40th Wedding Anniversary of our dear parents and grandparents,

GEORGE and TINA VAN LENTHE
(nee Veldstra)

May the Lord continue to be near them and bless them in the years to come.
Much love from their children and grandchildren:
Margaret & Jack Vriend; Gregory, Julie, Kimberley — Stoney Creek
Henny & John VanderPloeg; Patricia, Michelle, Paul, Amy, Dawn — Stirling
Shirley & Harry Batenburg; Linda, Elaine, Brian, Sherri — Beamsville
John & Diane (engaged)
Open house at the Dundas Chr. Ref. Church, Hwy. #5, January 3, 1981, from 8 - 10 p.m.
Home address: 15 Ann St., Dundas, ON L9H 2N4.
Best wishes only.

Zevenhuizen, ZH Thamesford, ON
1931 1981
Met dank aan onze Hemelse Vader hopen wij met onze kinderen, kleinkinderen en achterkleinkinderen op 14 januari 1981 de dag te herdenken dat wij 50 jaar zijn getrouwd.

ALEX en WILMA VAN ROOYEN

Gelegenheid tot feliciteren op 14 januari 1981 van 2 - 4 p.m. in de Hall van de Chr. Ref. Church, King St. W., Ingersoll. Alleen goede wensen alstublieft.
Huisadres: Box 156, Thamesford, ON N0M 2M0.

OBITUARIES

On December 5, 1980, after a lengthy illness, the Lord took unto himself, his child, our dearly beloved husband, father and opa,

LAMMERT A. SPIERING

at the age of 74. Dear husband of Daniera Spiering (Koorneef).
Dear father of:
Cor — Lethbridge, AB
Gordon & Mary Spiering — St. Catharines, ON
Toni & Jim Meyer — St. Thomas, ON
Nellie & Fred Vanderlaan — Henderson, KY
and 15 grandchildren
2 Timothy 4: 7 and 8 is our comfort.
Funeral services were held December 8, 1980. Rev. R. Praamsma officiated.
Home address: 83 First St., Wallaceburg, ON.

On December 5, 1980, the Lord brought home into his eternal glory our dearly beloved mother, grandmother, and great-grandmother,

GRIETJE WYMENGA
(nee Riemersma)

in her 95th year.
Hymn 124: 5
Ray & Susan Wymenga — 154 — 1st Ave., St. Thomas
Eeuwe & Grace Wymenga — 34 Dyer St., St. Thomas
Jake & Wiedske Wymenga — R.R.#4, Blenheim
3 brothers and 5 sisters in The Netherlands.
40 grandchildren
34 great-grandchildren
Home address: (in Holland), M. Wymenga, Molenhoek 42, Garyp, Fr.

O'Brien - Steele Funeral Home
30 MOIRA ST. W.
BELLEVILLE, ONTARIO
K8P 1S7
Christian Funeral Director

OBITUARIES

On November 26, 1980, a dear husband, loved father and grandfather was taken suddenly home to be with God, our heavenly Father,

CLARENCE (Klass) BROUWER

at the age of 59 years.
Missed by us all:
His loving wife Hilda Brouwer (nee Salomons)
and children:
Wyn & Dwight Moodie — Ponoka, AB
Wilma & John Busaan — Blackfalds, AB
Joan & Lyn Swanson — Blackfalds, AB
Marlene Brouwer & Wes Dyck — Calgary, AB
Linda & Garth Atkinson — Red Deer, AB
Ron & Darlene Brouwer — Blackfalds, AB
Roger Brouwer — Blackfalds, AB
and 11 grandchildren
R.R.#1, Blackfalds, AB.

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250 ACRES, 150 workable, Teeswater loam, well-drained, 100 acres bush, house, barn, drill-well, silo, $250,000.

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DAIRY, 47 TIE UPS, pipe line, 150 acres workable, brick house, cattle quota and machinery included, $335,000.

260 ACRES GOOD CROP LAND, systematically drained, large sow barn, excellent house.

753 ACRES, 700 workable, 1 house and barn, 3,000 heat unit area.

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416-774-7624
and ask for Keith Miller
774-4077 (evgs.)

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London, Ontario
N5W 3G2

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For more information write to:
Harry Dykema,
R.R.#2, Mill Bay, BC V0R 2P0,
or phone: (604) 743-2596 (after 6 p.m.)

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10 rooms, equipped for 20 residents, large kitchen and T.V. room. Always a waiting list. Grossing $90,000. Close to Chr. Ref. Church and Christian school.
Call HENRY ZWIERS,
705-326-4131
representing
WALTER DEAN REAL ESTATE LIMITED,
107 Mississaga St. E., Orillia, ON
705-325-6193.

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OWEN SOUND DISTRICT: Hogs, Poultry, Turkey. 45 acres, 2 year old ranch style bungalow, approximately 1400 sq. ft., attached garage. 3 barns, #1 — 40' x 250', 1 storey, insulated, 2 large feed tanks. Partially used as farrow to finish operation. #2 — 2 storey barn 30' x 100', insulated and heated. Room for 8,000 chickens or 3,500 turkey broilers. 1 Barn set-up for horses. Full price $98,500 with 7-5/8% F.C.C. Mortgage.
CONTACT:
John Berg at our
Owen Sound office,
519-376-3340;
evenings call
519-371-9144;
representative of:
WILFRED McINTEE & CO. LIMITED REALTOR

12,000 CAGE LAYERS, basic quota, nearly new home, small acreage.
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Experience working with fabric flowers preferred but not essential.

Please call:
Mr. R. Picard
at
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The Ontario Alliance of Christian Schools

invites applications for the position of

EDUCATION COORDINATOR

This part-time position will require
a person with considerable teaching and administrative experience at the elementary level in the Christians schools in Ontario.

Inquiries and applications should be sent to O.A.C.S. Executive Director:
Mr. A. Guldemond, 547 West 5th Street, Hamilton, Ontario L9C 3P7.

Lakewood Christian Conference Grounds

(near Sarnia)
is in need of a
FULL-TIME MANAGER.

If you are a Christian who would like the challenge of managing a Christian camp and conference centre, we would like to hear from you.

Duties include:
- ★ over-all camp supervision
- ★ conference centre supervision
- ★ program co-ordinator
- ★ some maintenance work
- ★ be able to speak and write to groups and churches
- ★ promotion and fund raising

A new house is available on the grounds.
Please send full resume and references to:

Len Joosse,
1150 Sole St., Sarnia, ON N7S 3J2
Phone: (519) 542-4316
★ Applications must be in by January 10, 1980 ★

TEACHERS NEEDED

The Christian School Society

of **Smithers** and **Telkwa** invites

qualified teachers to apply for positions for **Home Economics** and **Industrial Education** in Bulkley Valley Christian High School.
It also invites inquiries from **music teachers** to implement and teach a music program in Smithers Christian School and Bulkley Valley Chr. High School.
Please send applications and inquiries to:

G. Koopmans, Bulkley Valley Chr. High School, Box 3630, Smithers, BC V0J 2N0.
Phone: 604-847-4238 (school) — 604-846-5386 (principal's home)

CALVIN-HAMILTON: The Education Committee invites applications for a vacancy in the primary grades. Additional enrolment will create a position by January 1, 1981. Contact: W.H. Hultink, Calvin Christian School, 547 West 5th St., Hamilton, ON L9C 3P7, or call collect: (416) 388-2645 (school) — (416) 679-6017 (home).

PERSONAL

1 or 2 riders wanted from **Fraser Valley** or **Lynden, WA** area to **Grand Rapids** area. Trip to begin around January 21, 1981. Call: 604-564-2407.

Leaving for **Alberta, December 29,** weather permitting. Interested riders please call: **416-834-4086** for more details.

FOR RENT

100 ACRE FARM, Lambton County, tile-drained, good size house, 4 bedrooms, sows, barn will hold 60 to 70 sows and weaners. 7 miles from Chr. Ref. Church and school. Tel: **519-845-0216.**

ACCOMMODATION

Room and board needed for student on work term from **January 1, to April 30, 1981** within reasonable commuting distance of Queen's Park, **Toronto.** Please phone: Nancy Dykstra at (519) 884-5151 **(Waterloo)** or Mr. S. Dykstra at (519) 599-3789 **(Clarksburg).**

The Huron Campus Ministry has place for **two male students** in its house on Princess Street, Waterloo at walking distance from both Universities. Contact: Mr. John Zwijgers, 474 Parkwood Crt., Waterloo, ON N2L 4A8. Tel: 884-3657.

HELP WANTED

Persons required for yearly employment on grain farm. Duties include: general farm work, machinery, truck operating and maintenance. House available, close to town and school bus. Wages $1250 and up depending on productivity, experience and ability, with increased salary or percentage of profit built in for long term. Apply giving references to: Keating Farms, Box 1060, Russell, MB. (204) 773-2861.

ACCOMMODATION

AANGEBODEN: Vacantiehuisje, compl. ingericht. Tot 4 pers. Is verwarmd. Omgeving Haarlem, Amsterdam, Leiden, Den Haag. **April, mei** en **oct. F. 225, juni** en **sep. F. 275** en **juli** en **aug. F. 350** per week, alles inbegrepen. Tel. 02502-7856. Brieven aan H.W. Vonk, Duinlaan 12, 2121CB Bennebroek, Holland.

Focus on those in prison

LONDON (EWNS) — "Prison is a test of faith. I am not sorry that I am here; on the contrary, I am glad. I am happy that in some way I can prove my love to Him." So writes Galina Vilchinskaya from prison in Lvov, Soviet Union. According to a report released by Rev. Georgi Vins, Galina's father was sentenced to five year's imprisonment in a concentration camp for his faith. When asked how he felt about his daughter being in prison, he responded: "When she told us that she wanted to serve the Lord actively, we warned her that she might never be able to come home again. She said that she had spent a lot of time in prayer and fasting, and the Lord had shown her that this is the way she must go . . . We gave her our blessing."

Galina left home to tell children about "God's love and gift of salvation." She paid special attention to children whose fathers were in prison for serving the Lord. In August, 1979, she was arrested. She writes that she witnesses, recites poetry, and sings, and that other prisoners respect her witness.

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Season's GREETINGS

ADEMA: Mr. en Mrs. A. Adema (nee Vander Werf) wensen al hun familieleden, vrienden en bekenden een gezegend Kerstfeest en een gelukkig Nieuwjaar.
27 Jessie St., Brampton, ON.

BEZEMER: We wish all our friends and acquaintances a blessed Christmas and a very happy New Year.
Bill and Wilma Bezemer,
6 Northridge Ave., St. Catharines, ON L2T 2G5.

BOUWERS: We wish all our relatives and friends, far and near, a blessed Christmas and a happy New Year.
Ralph and Hanna Bouwers,
70 Maple Cres., Orangeville, ON

DE VRIES: Jake and Renny de Vries wish their friends and acquaintances a blessed Christmas and a happy New Year.

22 Bowstead Dr., St. Catharines, ON L2N 3T1.

DE VRIES: Mrs. L. De Vries and family wish all relatives and friends best wishes for Christmas and God's blessing for the coming New Year.
7 Berrycreek Dr., Rexdale, ON.

DRAAISTRA: We wish all our relatives and friends a blessed Christmas and a happy New Year.
Mr. and Mrs. Th. Draaistra,
2 Rossmore Rd., Apt. #301, Grimsby, ON L3M 3E3.

DRYFHOUT: Sytze and Geertje wensen hun familie en vrienden een gezegend Kerstfeest en Gods nabijheid in 1981.
67 Railroad St., Brampton, ON L6X 1G5.

ELEMA: Warner en Jennie Elema wensen familie en vrienden een gezegend Kerstfeest en een voorspoedig Nieuwjaar.
112 Bartlett Ave., Shalom Manor, Grimsby, ON.

FEDDEMA: Mr. en Mrs. R. Feddema wensen familie en vrienden gezegende Kerstdagen en Gods onmisbare zegen voor het Nieuwjaar.

EVERS: Mrs. Everdina Evers, R.R.#1, Wellandport, wishes all family and friends, God's blessing at Christmas and in the New Year.

FLUIT: Wij wensen al onze familie, vrienden en bekenden gezegende Kerstdagen en een voorspoedig Nieuwjaar.
Klaas en Henny Fluit,
3260 New St., Apt. #101, Burlington, ON L7N 3L4.

HAGEN: To relatives and friends, a blessed Christmas and a happy New Year.
Conrad and Margje Hagen,
607 West 5th, Hamilton, ON.

HAMSTRA: Langs deze weg wensen wij al onze familie, vrienden en kennissen een gezegend Kerstfeest en een gelukkig en voorspoedig Nieuwjaar toe.
Mr. en Mrs. P. Hamstra,
169 Caradoc St. S., Strathroy, ON N7G 2N9.

HESSELS: We wish all our relatives and friends a blessed Christmas and a happy New Year.
Klaus, Willemien and John,
Elcho Rd., R.R.#3, Wellandport, ON.

HESSELS: Christmas greetings and the Lord's blessing for the coming year from Tim and Anna Hessels and family.
Wellandport.

HIEMSTRA: Marten and Alice Hiemstra, 12 Veterans Ave., Bowmanville, wish relatives, friends and neighbours, God's blessing at Christmas and in the New Year.
Bowmanville, ON L1C 2C2.

GERRITSEN: Mr. en Mrs. J.A. Gerritsen wensen familie en vrienden gezegende Kerstdagen en Gods onmisbare zegen voor het Nieuwjaar.
112 Bartlett Ave., Grimsby, ON.

HULTINK: Gerrit en Hennie wensen familie en vrienden gezegende Kerstdagen en Gods onmisbare zegen voor het jaar 1981.
R.R.#1, St. Catharines, ON.

HUMMEL: We wish family, relatives and friends the joys and blessings of Christmas and a happy and prosperous New Year.
Gerrit and Joukje Hummel,
R.R.#1, Monkland, ON.

KNIGHT: Mrs. Gertrude Knight wishes all her relatives, friends and members of her church, a blessed and healthy Christmas and New Year.
764 Welland Ave., Fenwick, ON L0S 1C0.

KOENE: Mr. en Mrs. A.C. Koene wensen familie en vrienden gezegende Kerstdagen en Gods onmisbare zegen voor het Nieuwjaar.
40 Island Dr., Chatham, ON.

LOUTER: Herman and Grace Louter and family would like to wish all their relatives a merry Christmas and a happy New Year.
R.R.#5, Niagara-on-the-Lake, ON.

MIDDEL: Onze wens is voor al onze familie en vrienden van ver en dichtbij een gezegend Kerstfeest en een gelukkig Nieuwjaar en God's zegen in 1981.
Mr. en Mrs. H. Middel.

MULDER: Mrs. K. Mulder wenst alle familie, vrienden en kennissen een gezegend Kerstfeest en God's onmisbare zegen voor het jaar 1981.
R.R.#1, Dunnville, ON N1A 2W1.

MULDER: Mr. en Mrs. Bert Mulder willen ook voor het komende Kerstfeest van 't jaar 1980 aan alle familie, vrienden en bekenden een gezegend Kerstfeest toewensen en eveneens een gezegend Nieuwjaar.
Bert en Jannette Mulder,
608 Stonechurch Rd., Hamilton, ON.

NUSSELDER: Mrs. J. Nusselder wenst familie, vrienden en kennissen gezegende Kerstdagen en een gelukkig Nieuwjaar toe.
3260 New St., #218, Burlington, ON L7N 3L4.

POORT: Mr. en Mrs. Wm. Poort Sr, wensen familie, vrienden, en kennissen een gezegend Kerstfeest, en God's zegen voor het Nieuwjaar.
R.R.#6, Woodstock, ON.

POSTMA: Fred and Grace are wishing family and friends joy and happiness on Christmas and God's blessing in the coming year.
Welland, ON.

RENKEMA: Mr. en Mrs. E.W. Renkema wensen hun familie, vrienden en kennissen een gelukkig Kerstfeest en een gezegend Nieuwjaar toe.
R.R.#3, Woodstock, ON

SCHENK: Mr. en Mrs. J. Schenk wensen hun familie, vrienden en kennissen een gezegend Kerstfeest en een gelukkig Nieuwjaar toe.
117 Johnson Ave., Whitby, ON L1N 3S9.

SCHOTSMAN: We wish our relatives and all our friends a blessed Christmas and a happy and prosperous 1981.
John and Debra Schotsman,
69 Kennedy Ave., Hamilton, ON L9B 1C4.

TIGCHELAAR: We wish all our relatives and friends the Lord's blessing at Christmas and his loving care and guidance for the New Year.
Klaas and Anne Tigchelaar,
R.R.#1, Waterdown, ON.

VANDENBERG: Jake and Nel VandenBerg, wish all our relatives and friends God's blessing at Christmas, and in the New Year.
R.R.#1, Caistor Centre, ON L0R 1E0.

VANDERZWAAG: May the Lord grant all our relatives and friends a blessed Christmas and New Year.
H. Vanderzwaag and family,
15 Leland St., Hamilton, ON L8S 2Z8.

VAN GEEST: Mr. en Mrs. C. Van Geest Sr., wensen familie, vrienden en kennissen gezegende Kerstdagen toe en Gods onmisbare zegen voor 1981.
Grimsby, ON.

VAN GEEST: We wish all our relatives and friends a joyful Christmas and the Lord's blessing in the year 1981.
Mr. and Mrs. W. Van Geest,
91 Else St., St. Catharines, ON.

VAN HERK: Bill and Audrey wish all their friends a blessed Christmas and also a prosperous New Year.
R.R.#1, Caistor Centre, ON L0R 1E0.

VAN HUIZEN: Mr. en Mrs. A. Van Huizen wensen familie en vrienden gezegende Kerstdagen en Gods rijke zegen voor het Nieuwjaar.
5935 - 183th St., Surrey, BC V3S 4N2.

VAN MANEN: Aan familie, vrienden en bekenden een gezegend Kerstfeest en Nieuwjaar toegewenst door Mrs. T. Van Manen-van Kalsbeek,
25 Tofield Cr., Rexdale, ON M9W 2B8.

VAN MARRUM: Tjitze and Wikje Van Marrum wish all family and friends, God's blessing at Christmas and throughout the New Year.
R.R.#4, Fenwick, ON.

VERBURG: Mr. and Mrs. H.D. Verburg, wishing family and friends a blessed Christmas and New Year.
1176 Bellview Cres, Burlington, ON L7S 1E7.

VERMEER: Mr. en Mrs. C. Vermeer Sr., wensen al hun kinderen, familie, vrienden en bekenden een gezegende Kerstdagen en Gods zegen voor het Nieuwjaar.
Mrs. en Mrs. C. Vermeer, Sr.,
2 Rossmore Rd., Apt. #402. Grimsby, ON L3M 3E3.

VIERSEN: Mr. en Mrs. A. Viersen wensen familie, vrienden en kennissen een gezegend Kerstfeest en een gelukkig Nieuwjaar toe.
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EVENTS

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Evangelist raps South African Apartheid

CAPE TOWN, South Africa — "Apartheid is an absolute denial of God's will, and humanity cannot rest until it is swept away," Dr. Alan Walker told the opening meeting of a month-long evangelistic mission to South Africa.

"The Christian faith declares that all people are created equal in God's sight, all are redeemed by the same Saviour, and all are destined for the same immortality," contended the Australian minister, who is director of world evangelism for the World Methodist Council.

"South Africa faces a race between change and catastrophe," Walker bluntly told the crowded meeting. He expressed gratitude for recent statements by South African Prime Minister P.W. Botha, but added that reforms were coming too slowly.

The Cape Town meeting at the end of September preceded a month of meetings in eight cities of the country, including a city-wide mission in Johannesburg.

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LET'S PLAY CHESS

Editor: Pete Layer

THE OCTOBER LADDER

Contestants Problems:	#844	#845	#846	#847	Sub-Total	Prev. Total	Total
Points:	3	2	3	2	10		
H. Douma (II)	3	2	3	2	10	60	70
J. Wilms (IV)	3	2	3	2	10	59	69
K. Amsinga (V)	3	2	3	2	10	53	63
M. Melissen (VI)	3	2	3	2	10	47	57
F. Vander Woude (II)	3	2	3	2	10	19	29

Comments

Perfect solutions were sent in by everyone this month. Congratulations! Since the people on the west coast did not receive their correction to #845 in time for the deadline, an automatic 2 points were awarded to them.

If anyone sent in but his name does not appear on the ladder, do not despair. The ladder was prepared before the last letter could have come in. The adjustment will be made next month. Remember you can lose all your points if you don't send in for 3 months unless you notify the editor.

Wishing you all a blessed Christmas and a happy New Year, from P.L.

The October Solutions

#844 (Knoppel) Key: 1. K-Q4 tempo. Variations: 1. --, K-R6; 2. K-B3, N ; 3. Q-N3 mate. 2. --, K-R5; 3. Q-N4 mate. 2. --, K-R7; 3. Q-N2 mate. — 1. --, N-B5; 2. KxN, P-R4; 3. Q-N3 mate. 2. --, K-R6; 3. Q-N3 mate. — 1.--, N other 2. K-B3, thr. 3. Q-N4 mate. 2. --, P-R4 or K-R6; 3. Q-N3 mate.

#845 (Paluzie) (Add White Pawn on KB3) Key: 1. Q-K2 thr. 2. Q-B4 mate.

#846 (Russak) Key: 1. P-B4 threat: 2. N-N6 mate. Variations: 1. --, N-Q2; 2. P-B5 tempo. 2. --, KN ; 3. R-Q6 mate. 2. --, QN ; 3. N-N6 mate.

#847 (Prete) Key: 1. QxP threat: 2. Q-Q5 mate.

"My Soul gives praise to the Lord, and my spirit rejoices in God my Saviour" (Luke 1:46-47).
Our warm wishes for a Blessed Christmas and a Happy New Year.

Albert Jagt
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Albert and Fenny and family.
Waterdown, ON

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Cobourg, Ontario
25th Anniversary Celebration
January 17th and 18th, 1981

We invite all former members and friends to join us in our celebration: On Saturday, January 17, at 7:30 p.m., in Cobourg District Collegiate Institute, East (235 King St. E.), and on Sunday, January 18, at 10:00 a.m. in Grace Christian Reformed Church, Cobourg (King St. E.), for a special worship service. Anyone who will require billeting, please call or write:
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CALENDAR OF EVENTS

Ontario

Dec. 21	Brampton Christian Choral Society presents the Christmas Cantata "The Eternal Light" by H.A. Matthews in the Second Chr. Ref. Church, Steeles Ave., Brampton at 8:00 p.m.
Dec. 26	Annual Hockey Tournament at the Civic Centre, **Woodstock**, ON, 7:00 a.m. to 9:00 p.m. (Boxing Day).
Jan. 9-Feb. 20	"Focus on the Family" film series by Dr. James Dobson, **Chatham** District Christian Secondary School, 90 Park Ave. E., Chatham, on seven consecutive Friday nights at 8 p.m.

Christmas Concerts
With Choirs, Brass, Band, Orchestra under the direction of Leendert Kooij:
Willowdale — Dec. 26: (Boxing day). Willowdale United Church, Kenneth Ave.

The Adoramus Maranatha Choir concert:
First Chr. Ref. Church, Hamilton — Dec. 21, 7 p.m.
Mount Hamilton Chr. Ref. Church — Dec. 23, 8 p.m.

NEXT ISSUE

Dated	Mailed	Deadline for classified ads	Deadline for other advertising
Dec. 26 ★★★ — NO ISSUE — ★★★			
Fri. Jan. 2	Wed. Dec. 31	Fri. Dec. 19-10a.m.	Thurs. Dec. 18-10a.m.
Fri. Jan. 9	Wed. Jan. 7	Wed. Dec. 24-12noon	Wed. Dec. 24-12noon

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Books

Bible study

Exposition of James

The Epistle of James: Tests of a Living Faith by D. Edmond Hiebert; published by the Moody Press, Chicago, 1979; in Canada: R.G. Mitchell, Willowdale, ON; clothbound, 354 pp., $8.95. Reviewed by J. Tuininga, Lethbridge, AB.

Hiebert, professor of Greek and New Testament at Mennonite Brethren Biblical Seminary in Fresno, CA, has written a good scholarly commentary on James. His work is a worthy addition to the list of commentaries on this Bible book. It is evident that the author is an independent scholar in his own right, and he gives evidence of having done his homework. Difficult passages (e.g. 4:5) are thoroughly dealt with. Various options are discussed, and the author gives his preference. His use of the Greek is such that even those not familiar with the language can benefit from it.

There is a very helpful introduction and outline to the book. He takes the author of the epistle to be James, the Lord's brother. Though he grants that this view "is not free from internal difficulties," yet "none of the alternative views offers a better claim to credibility." A couple of the alternative views he rejects as being out of harmony with the inspiration of the scriptures. Hiebert always treats the scriptures with reverence. Though he refers to several translations of the Bible on occasion, he uses the New American Standard Bible as the basic text.

Commenting on what James says in Chapter 5 about riches, Hiebert says that "James should not be charged with the unscriptural view that wealth in itself is sinful, but he well knew that its accumulation was often associated with evil practices." Regarding the anointing with oil (5:14), the author disagrees with Lenski's view that the oil "can only have a medicinal significance." He sees it more as a symbol of the Holy Spirit. I prefer Lenski's interpretation.

Apropos is Hiebert's comment: "Nor is it probable to assume that everyone who is thus anointed and prayed for will be miraculously healed. We agree that such prayer for the healing of the sick should properly be offered with the condition "if the Lord will!" Also helpful is his comment that "For James and his readers, the thoughts of physical and spiritual healing were closely related. Modern psychosomatic medicine affirms the connection."

I can recommend this commentary to any serious Bible student.

Theology

Practical pastoral aid

The Journal of Pastoral Practice, Vol 3, No. 1., Jay E. Adams, Editor-in-Chief; a publication of the Christian Counseling and Educational Foundation, 1979; distributed by G.R. Welch Co., Toronto, ON; pb., 165 pp.; $6.00. Reviewed by Rev. A.A. Van Geest, Trenton, ON.

This professional periodical for ministers contains sections of christian education, counselling, medicine and health, missions, para-Christianity, and preaching — each with its own editor — and includes a series on "Hebrew Helps for Busy Pastors."

Reviewing only one issue of a regularly published journal can be risky. This particular issue is heavy on counselling material, according to Adams. And since I have seen no other issues, it is impossible to make comparison.

Most articles are brief, intending to stimulate the pastor rather than aid him in his theological reflection. There are, however, some exceptions to this. One is a substantial article on the "Biblical View of Man" which seeks to provide a basis for "nouthetic confrontation" (Adam's own counselling method). An article on "The Biblical View of Ill Health" is a systematic presentation which aims at exposing the unbiblical approach of many faith healers.

An exposure of Jehovah's Witnesses is presented in a script that is written to accompany a slide set of 100 frames, which may be quite effective for use in church groups. The Mormon faith fares no better. In a lengthy, devastating article, the influence of the 19th century on the Book of Mormon is explored. The last section is a refresher course in Hebrew for pastors who did study it at one time but who have totally neglected it since.

Book reviews are added to several sections, dealing with notable books in that particular area.

The *Journal* is clearly geared to the pastor's work and leaves me with the impression that it aims more at being practical than being scholarly. Though other magazines are available to pastors with similar content, this *Journal* can no doubt be helpful to the pastor who likes to grow in his work.

Sociology

Help stop child abuse

Hear the Children Crying by Dale Evans Rogers with Frank S. Mead; published by Fleming H. Revell Co., Old Tappan, NJ, 1978; in Canada: G.R. Welch, Burlington, ON; pb, 137 pp. Reviewed by Elly de Vries, Winona, ON

Child abuse is a crime that has been with us since Biblical times. Our forefathers believed and practiced the saying "spare the rod, spoil the child." When does discipline become abuse? Often only a thin line separates the two.

Dale Evans Rogers categorizes t.v. among the physical, sexual, and neglected forms of child abuse. She regards television violence as "one of the worst child abusers in our modern society." This suddenly puts the problem in almost everyone's door.

Who is the abusing parent? A person, under extreme stress, who cannot cope and has no one to turn to for help. This can be especially true of a single parent.

Mrs. Rogers writes that courts and prisons are not the answer to child abuse. On the contrary, they tend to lead to further abuse. She describes in great detail the University of California in Los Angeles, Child Trauma Intervention project. Their concept is to work with the entire family for counselling rather than punishment.

The book is written from the point of view of a concerned Christian mother. Having herself brought up seven children; one of whom, an adopted son, still shows the scars of early beating from his biological mother. It is not a pretty story, but I don't think it was written to see how much gore can be packed between covers. Rather it contains only as much detail necessary to bring home the urgency of the problem. Mrs. Rogers speaks very highly of Parents Anonymous, an organization modelled after Alcoholics Anonymous, where parents can come to grips with their problem and help others with similar problems.

The book also includes a list of symptoms that indicate abuse in victims, as well as a list of helping agencies and their addresses. If this book stirs us out of our complacency and allows us to "hear the children crying," then Dale Evans Rogers will have succeeded in the purpose of this important little book.

Christian leaders assess communication strategy

AMSTERDAM, Holland — Communication issues and challenges confronting Christianity in this decade were considered by 180 evangelical communicators from 25 countries at an international gathering here. Held from October 27 to 30, the Strategic World Conference for Evangelical Communicators was sponsored by Evangelische Omroep (EO), the Dutch evangelical broadcasting agency.

Plenary speakers at the conference included Francis Shaeffer, Dr. C. Everett Koop, Tim La Haye, and Bishop Festo Kivengere of Uganda.

Schaeffer, whose books and films have been widely distributed, challenged evangelical communicators to strive for a clear understanding of their faith and of the world which they sought to address.

He contended that an effective Christian communicator today must come to grips with pervasive humanism which he described as "the enemy of biblical Christianity." Schaeffer charges that failure to understand that dominant world view demonstrated a lack of love.

The Christian communicator's response to humanism, he told the conference, demanded an authoritative Bible. "If we do not stand with an undiminished Bible as our base," he concluded, "and speak loudly and clearly into the teeth of the humanism that surrounds us on every side, we may be communicators, but we are not Christian communicators."

Conference participants had a choice of many seminars dealing with multi-media strategies, training in communications, management of Christian organizations, and the prophetic role of the media in contemporary society. Each seminar section adopted recommendations for consideration of the final plenary session.

The seminar on the prophetic role of the media in contemporary society called on Christian communicators "to demonstrate the credibility of their interpretation of the message through their own search for a simpler life-style, through personal integrity in the use of the media and by their commitment to both world evangelization and to compassionate service and justice in society."

In addition, the report cited the urgent need to develop programming to reach opinion-makers. Such programs, the report suggested, should demonstrate "the truth and relevance of the Christian faith to science, philosophy, the arts, politics, economics and history."

The conference marked the tenth anniversary of broadcasting of Bible-based, family-oriented radio and television programs to The Netherlands and northern Belgium by Evangelische Omroep.

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Newspaper headlines in the Bible?

The Mid-East Peace Puzzle by Hilton Sutton with Zola Levitt; published by Sceptre Books (a division of Royal Publishers) of Nashville, 1979; paperback, 112 pp., $2.95 (U.S.). Reviewed by Theodore Plantinga, Dept. of Philosophy, Calvin College.

"Today's newspapers are filled with stories from the Middle East. The same headlines you read daily can be read in the scriptures. Every major Middle East event has been recorded in God's Word . . . . " These words which we read in the Introduction to *The Mid-East Peace Puzzle* characterize the approach of the entire book.

On the cover of the book we find the word "Prophecy is being fulfilled." I agree, and I am always happy to see people emphasizing the Old Testament and its prophecies. The question I would raise is: What is meant in this context by "prophecy?"

This book falls in the tradition of *The Late Great Planet Earth*. Therefore, it is not a book that ought to be widely read by those who seek a deeper understanding of the biblical message. The centre of gravity is Israel — not the church or the covenant people of God but the modern state of Israel, which is then identified as the object of many of the Old Testament prophecies.

Those who are curious about such an approach to biblical prophecy should by all means read the book. It is important to know what our fellow Christians are thinking, for we should always be out to promote unity among Christians. But those who do read it should then go on to find out more about the dispensationalist reading of the Bible. I know of no better source of guidance than Cornelis Vanderwaal's book, *Hal Lindsey and Biblical Prophecy* (St. Catharines, Paideia Press, 1978), where we find out that biblical prophecy contains more than any newspaper — much, much more. Let's not sell the Bible short.

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Gerry Denbok,
Mrs. I. Klaassens

Sociology

What will happen after I'm gone?

Set Your House in Order by Miles O'Brien Riley; published by Doubleday & Co., Toronto, ON, 1980; paperback, 145 pp.; $6.25. Reviewed by Mary VanderVennen, Christian Counselling Services, Toronto, ON.

Miles O'Brien Riley is a Catholic priest who has written this practical book on preparing for death.

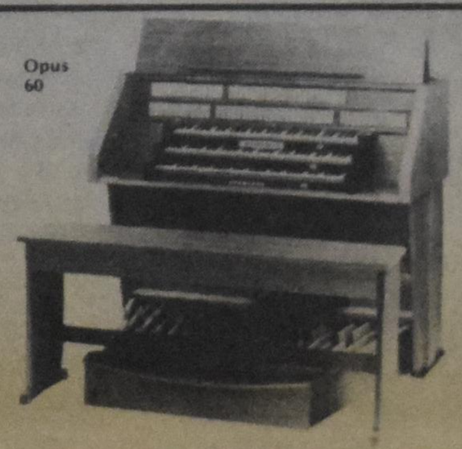
The book is organized along the lines of "Reflections" and "Actions." The reflections are a mixture of anecdotes, religious meditations, and some whimsical items that sometimes seem unrelated to the subject. The actions are very practical suggestions on preparing for one's death.

Set Your House is not particularly profound and is certainly not "heavy" as many people would expect, given the subject. But I suspect that was Father Riley's intent.

There are many aggravations and tragedies that survivors needlessly suffer which could have been avoided if the person who died had done some planning, or had given some minimal indication of where important papers were, or had left a properly executed will.

Most people recoil from doing those things out of anxiety or dread. Reading Father Riley's book and following his suggestions where applicable could reduce the anxiety and could save one's survivors unnecessary hassle.

Opus 60



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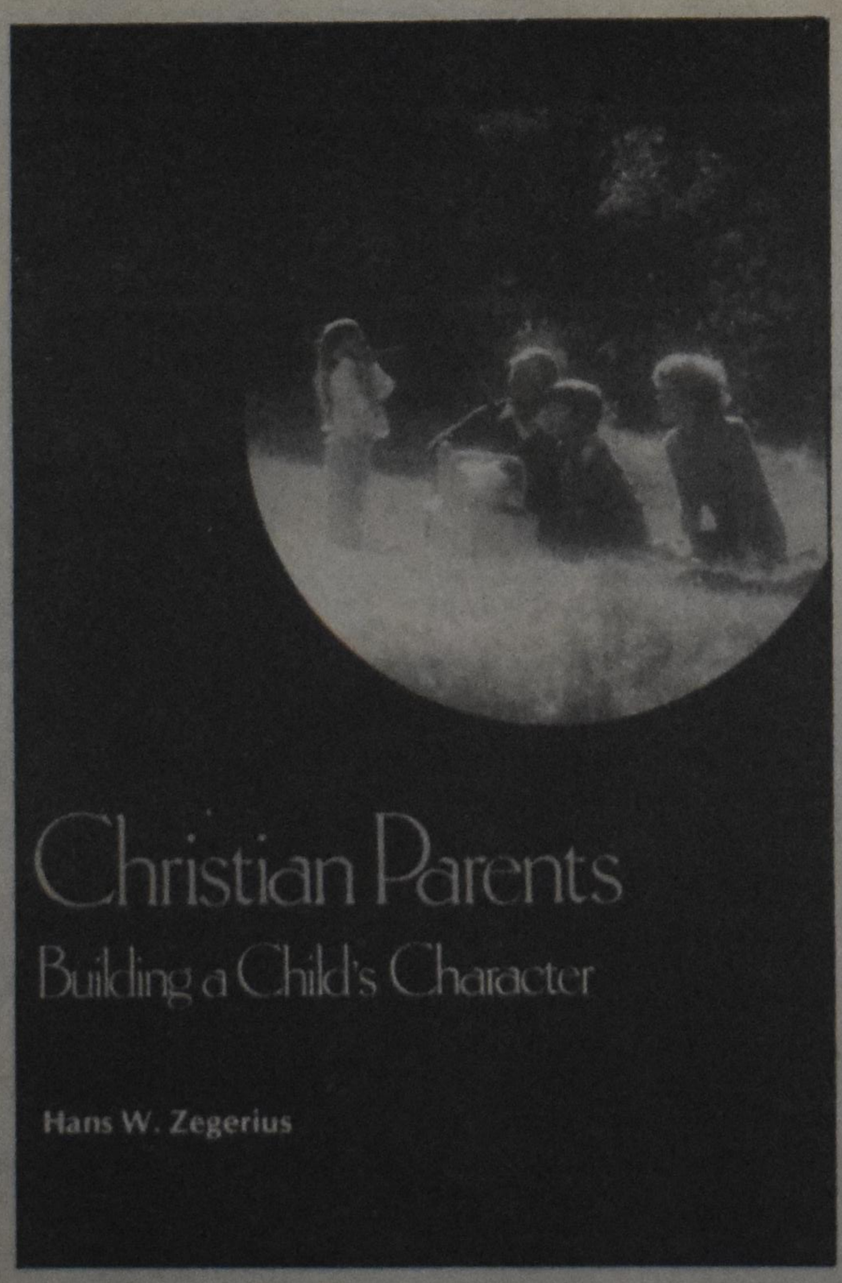

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— Mennonite Brethren Herald

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